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ART. I. — *A Memoir of the Life of William Livingston, Member of Congress, in 1774, 1775, and 1776; Delegate to the Federal Convention in 1787; and Governor of the State of New Jersey from 1776 to 1780. With Extracts from his Correspondence, and Notices of various Members of his Family.* By THEODORE SEDGWICK, Jr. New York: J. & J. Harper. 1833. 8vo. pp. 449. Appendix, pp. 7.

IN this volume Mr Sedgwick has given to the public, the life of an individual of marked political distinction during that portion of American history, the most interesting to the general reader, and also the most instructive in whatever light it is viewed. We are disposed to place a high value on works of this description when well executed, and dealing with characters worthy to be held up for imitation. And on the other hand, we are not anxious that the reverse of the picture, however deeply shaded, should be hidden from view, for it may instruct by its warnings, and deter by the guilt it exposes; and though it may delineate successful vice, it may bear with it an antidote that shall leave to virtue its sanction and its truth.

But biography of the former class, that which places worthy subjects in strong relief, is among the most useful kinds of writing. It is continuing to other times and places,

and it may be to remote ages, the benefit of that example that lives and moves and influences in its own immediate circle. And there is perhaps greater importance to be attached to this circumstance in governments where in reality, as well as by the theory of the constitution, all men in their origin are equally free and independent, than in others where the natural rights of the citizen are trampled upon by power and authority. Freedom is the prerogative of a republic; and as no restraints are placed upon those in every rank of life who are ambitious of distinction and usefulness, but on the contrary aids are given for their encouragement, individuals from the humblest walks in society are daily springing up through the influences of talents that enable them to rise and sustain themselves. All this is matter of happy experience and of gratulation: but something more is necessary. Those of obscure origin, who by noble efforts force their way through the obstacles of poverty and of other untoward circumstances, are, from the accident of their situation, often destitute, in the forming period, of that good example, of that thorough, deeply impressed religious principle, of that intimate sentiment of honor and of refinement, which parents more happily situated in regard to education and station in life have the opportunity and inclination to implant in the minds and hearts of their children.

To those who embrace political life, perhaps these early counsels, and the manifestations of excellence derived from the biography of the great and good, may be regarded as more necessary than to others, as the former are more particularly exposed, from the love of distinction and of influence, to strong temptations to swerve from their own convictions of right and duty, if opposed by popular opinion, which they are but too apt to fear more than they do the spirit of evil. And we therefore believe that the lives of our public men who have been distinguished by their independence, fairness, unbending integrity, and honorable principle, and who have for the foundation of character a deep and abiding sense of religious obligation, are of great value and importance to those who seek high station in civil life, — to the young men of our country, who need all the preparation, all the assistance and light, that the experience of others can furnish, to enable them to fill the places that they are hastening to possess. The history of politicians is fraught with interest, and yields many points of instruction, and fortifies

the persuasion which a survey of the acts of the prominent public men of our own country and of our own day induces, that none can safely be entrusted with the management of the rights and interests of others, who are not themselves under that control of good morals, founded on the quickening sense of religious principle, which all require as imperative and vital in the intercourse of private life. There is but one code to govern men, whether in public or social relations, and however much the rule may be departed from in practice, every act in violation of this code by the private citizen, we hold to be equally disgraceful to the politician.

The subject of this biography, William Livingston, was born in Albany, in the State of New York, in 1723. His grandfather, Robert, a native of Scotland, migrated to this country between the years 1672 and 1676. The ancestors of the family are traced back to *Livingius*, a Hungarian gentleman, who accompanied Margaret, the sister of Edgar Atheling, and wife of King Malcom Canmore, from his native country to Scotland, about the period of the Norman conquest. For six hundred years branches of this family have been of the nobility in Scotland; and from one of these the Livingstons in this country derive their origin. In 1686, Robert received a grant of the "Manor and Lordship of Livingston," embracing from 120,000 to 150,000 acres, extending twelve miles on the river Hudson, and running back to the line of the State of Massachusetts. To this grant were annexed the privileges of holding a Court-Leet and a Court-Baron, the right of advowson of all the churches within its boundaries; and subsequently the tenants were empowered to elect a representative to the General Assembly. This was in effect an English manor and close borough in all its parts, and the property was substantially kept together and enjoyed under the New York law of primogeniture and by entail, in the elder branch of the family, till a period subsequent to the American revolution. Under similar laws in all the southern colonies, a landed aristocracy grew up, whose influence in public affairs for the same period was wide and controlling in almost every department of government.

Philip, who succeeded his father Robert in the entail, was the father of William, whose biography is the subject of the present article. The latter was graduated at Yale College in 1741, and after pursuing his professional studies in the city of New

York, partly in the office of James Alexander, and partly with William Smith, both of them very distinguished lawyers, he commenced practice in that city in 1748, and continued in business till he removed to Elizabethtown, New Jersey, in 1772. His industry and talents, together with his numerous and influential family connexions, seem early to have secured to him a large share of professional employment, and in cases of principal magnitude. Two years after his admission to the bar he was employed in conjunction with Mr Smith to revise the statutes of the colony, which were published in a folio volume in 1752. A second volume was prepared by the same gentlemen and published in 1762. We merely mention this to show the consideration in which Livingston was early held by the Legislature of New York. In 1764 he gave his opinion against the right claimed by Lieutenant Governor Colden, of hearing appeals before himself and the Council from the verdicts of juries in civil cases. This was the interesting case of Forsey against Cunningham, where the plaintiff obtained a verdict for heavy damages for an assault and battery. A motion for a new trial on the ground of excessive damage was denied: there was no pretence of error on the part of the Court, and Cunningham endeavored to obtain an appeal to the Governor and Council, who constituted a Court of Errors. The contest soon became one between the supporters of royal prerogative and popular rights, for it was manifest that if appeals from the fair verdicts of a jury were liable to be set aside by the governor appointed by the crown, a great safeguard of the rights of the subject was entirely taken away. Colden arrested further proceedings in the court below and ordered a return of the record before himself in council, "for the better enabling the Governor and Council to determine the matter of the verdict." The Judges resisted this aggression with praiseworthy firmness, and afterwards, though an order from the King in privy council was received giving countenance to Colden's claim, they nobly adhered to the ground they had taken, and, it should seem, finally succeeded in preventing this purposed violation of the law. Mr Livingston uniformly espoused the popular side, in all questions touching the rights of American citizens. As it regards the pursuits of a lawyer, there is but little to be related of general interest, except where the controversy deals with the religious or civil rights of the subject; and there-

fore there is little to be said on this score in regard to Mr Livingston. He seems to have been chiefly occupied with the heavy labors that are always to be borne by a lawyer in full practice. In his own day his reputation as a jurist was high, and probably it was well deserved. There were then able men at the New York bar, among whom were the two Smiths, Scott, Duane, Kempe, Kissam, Alexander, and Van Schaack. Mr Livingston, with the exception perhaps of the elder Smith, was their equal in every respect. Our author states that in 1763, "he stood with the younger Smith, and John Morine Scott, at the head of the profession." He was not an eloquent man, in the strict sense of the term, but gained distinction by the quickness of his perception, his power of discrimination, the closeness of his reasoning, the extent and accuracy of his knowledge, and the integrity of his character.

The political life of Mr Livingston can hardly be said to have begun before he left the bar in 1772. While in New York in 1752, he edited the *Independent Reflector*, in which he very boldly examines the conduct of those in power, and exposes various abuses of the constitutional government. The appearance of this paper produced a great sensation in New York, and was violently denounced by those in power. In this paper and also in *The Watch Tower*, which he afterwards conducted, he managed with much vigor and talent, in connexion with several other gentlemen, the long and agitating controversy in relation to the New York College, which was established in 1751. The funds that had been raised for this institution were derived chiefly from lotteries, and an effort was made by the Episcopalians, who then were a small minority in the province, to obtain the entire control of the college. But though in the minority, they embraced in their ranks almost every member of the royal provincial government, and by that means possessed large power. This subject divided the province for some years, and assumed the most angry character. The Presbyterians feared the increase of Episcopacy and the introduction of a bishop with rich temporalities, as injurious to their religious and civil rights, if not finally subversive of them. Hence the tenacity with which they fought the battle, and the rejoicing for even the partial success they obtained, if success it can be called, which resulted in a charter to the college, appropriating

one half of its funds to other objects, and leaving the institution itself, with its remaining funds, in the hands of the Episcopalian party.

The only public office held by Mr Livingston before his removal to New Jersey, was that of member of the Provincial Assembly, to which he was returned from his brother's Manor in 1759, and which was dissolved soon after the death of George the Second. In this assembly there was an increased infusion of the strength of the popular party, resulting principally from the college controversy that had alienated the minds of a numerous body of citizens, and had arrayed them in opposition to those in office under the crown; of this party Livingston was one of the leaders, and perhaps the most prominent. At this time, however, there were no such questions ministering to strife, as were shadowed out a few years after, on the passage of the stamp act: on the contrary all were united heart and hand in supporting Great Britain in the war she was then carrying on against the French in Canada, and rejoiced as heartily in her success as though the contest were one securing their own liberty and independence.

At the age of forty-nine years, Mr Livingston relinquished the practice of his profession, in possession of a competent fortune; and with the intention of spending the remainder of his life in retirement, removed to Elizabethtown, where he had some years before purchased a tract of land. His object in retiring thus early from the active and busy scenes of a town residence seems to have been to enjoy the preference he had early and long expressed for a country life. But if this were his real motive, it was not destined to be gratified. His ends were to be shaped differently by the designs of an overruling Providence, and for the benefit of his country. The influence that his character had acquired for him, could not be permitted to remain in inaction: and as his views were well known and highly valued by the popular party, his services were loudly demanded in aid of the cause. He had remained in seclusion nearly two years in his new residence, attentive no doubt to the progress of the controversy between Great Britain and the Colonies, that was beginning to assume a serious aspect, but without taking any personal share in it, when the news of the passage of the Boston port bill, that was soon spread through the country, increased the spirit of disaffection, which had long prevailed, and called him

from his retreat to fill honorable and difficult stations. The subsequent portion of his life was distinguished for its activity and energy in public concerns. In consequence of the Boston port bill, committees of correspondence were chosen in every quarter, for the purpose of ascertaining and concentrating public sentiment in relation to the aggressions of the mother country. Livingston, with several other distinguished men, was chosen of the committee for the county of Essex, in New Jersey, to meet the committees of the other counties for the purpose of choosing delegates to the Continental Congress. He was elected as one of the delegates from New Jersey, and took his seat September 5th, 1774. At this time the members of Congress generally were desirous of adjusting the differences between the provinces and the mother country, and probably considered the object practicable. But Livingston, who was of the moderate party, saw or thought he saw that some members, and he probably alludes to those from Massachusetts and Virginia, (pp. 173, 174,) were privately opposed to all accommodation, and took measures whenever they could to thwart it; and accordingly he gives them no credit for *honest* endeavors, nor for sincerity in their professed wishes for peace. But this matter admits of easy explanation, and the charge of duplicity has no foundation in fact. The members from the two States we have named were the most active in Congress, and were considered as leaders by common consent, on account of the early and prominent spirit of resistance manifested by their constituents. Massachusetts in particular had already done and suffered much, and her delegates and those from Virginia were doubtless more forward at *this time* than their fellows. It will not indeed do to say that they had more discernment than the other members, but from the active part they had already taken in opposing aggression, they were not so fully believers in the practicability of an adjustment of differences as were many of the others; and acting upon this belief they looked forward to the time when by possibility it might become necessary to declare this country to be independent of Great Britain, and they therefore felt the importance of preparing the public mind for that event, should it become imperative, all else failing. Hence they may have discoursed of it in this point of view, without giving just reason to suspect the integrity of their motives or to accuse them of playing a false game. Mr Livingston was again in Congress

in 1775 and 1776, and was appointed to serve on many of the important committees during that period; but it does not appear that he was prominent in the great debates that took place in Congress while he was a member of that body. In 1775, he was one of the committee directed to prepare an address to the people of Ireland. The preparation of this document is attributed by the author to Mr Livingston. But this is a mistake; it was written at his request by his son-in-law, John Jay, not one of the committee, as we are informed in the excellent biography of that illustrious man, lately published.

Mr Livingston left Congress early in June, 1776, to take command of the New Jersey Militia, as Brigadier General, to which office he had been appointed in the preceding winter by the Provincial Congress. Mr Adams, in a letter to Mr Jefferson, 17th September, 1823, intimates that Livingston left Congress to avoid subscribing the Declaration of Independence. Our author denies this, and declares that he left "in obedience to the command of the provincial convention of his colony, to take upon himself the command of the New Jersey Militia," and that "the instructions under which he acted did not authorize him to accede to any final measure." This probably is the whole truth of the case. At the same time it is proper to state that he and several other worthy members from the middle colonies, were honestly opposed to the declaration, not from any indifference to the interests of their country, but because they believed it premature. The difference of opinion in Congress in this particular was chiefly in regard to *the proper time* of throwing off their allegiance. After the declaration was made, Livingston supported the cause like a consistent patriot.

Livingston found the militia in a wretched condition, as to numbers and discipline, and in many respects resembling Falstaff's troops; but though the habits of his life had been altogether separate from military tactics, he exerted himself with diligence and with partial success in his new vocation. In August, 1776, he was elected Governor of the State of New Jersey, and held that office by annual re-elections for fourteen successive years, and until his death. He was assiduous in the performance of his new and important duties. During a part of the war his State was overrun by the British troops, and the seat of government was necessarily removed from place to place to avoid their presence. His exertions

in collecting the militia for the general defence, in raising the levies of regular troops required by Congress, in thwarting the inclinations of the loyalists, and scrupulously preventing any intercourse between New Jersey and New York, the latter of which was in the hands of the enemy, and indeed in all the various and responsible matters that his situation required, he acquitted himself with great satisfaction. After the war, his popularity may be inferred, from his being continued in office by large majorities many years, although there were opposing candidates possessing weight of character and talents. In June, 1785, he was elected by Congress to succeed Mr Adams as minister plenipotentiary at the court of Holland. This mark of confidence was highly gratifying to him, but he finally declined the appointment from "the feeling of advancing age," and lest he should be considered "indifferent to the affectionate confidence so many years reposed in him by the state of New Jersey."

In 1787, Mr Livingston partook of the general feeling of despondency that then pervaded the country. In a letter of February 17th, of that year, he thus writes to a friend ; —

"I am really more distressed by the posture of our public affairs, than I ever was by the most gloomy appearance during the late war. We do not exhibit the virtue that is necessary to support a republican government ; and without the utmost exertions of the more patriotic part of the community, and the blessing of God upon their exertions, I fear that we shall not be able, for ten years from the date of this letter, to support that independence which has cost us so much blood and treasure to acquire.

"I pray for the disappointment of my forebodings, but God will not smile upon public iniquity, nor upon that astonishing ingratitude wherewith we requite his marvellous interposition to deliver us from the bondage to which our enemies meditated to reduce us. * * * * *

"Our situation, sir, is truly deplorable, and without a speedy alteration of measures, I doubt whether you and I shall survive the existence of that liberty for which we have so strenuously contended." p. 403.

But gloomy as were his apprehensions at this period, virtue and patriotism had not forsaken the country. Good men in every quarter rallied, impressed with the necessity of forming a more efficient government than the weak elements of the confederation could furnish. Mr Livingston, it should seem, used his influence to induce New Jersey to be

represented in the great convention that was to meet to discuss the plan of a revision of the general government. He was himself appointed one of the delegates, and took his seat in the convention the week after it assembled. "He did not," as Mr Madison states, "take any active part in the debates; but he was placed on important committees, where it may be presumed he had an agency and a due influence. He was personally unknown to many, perhaps most of the members, but there was a predisposition in all to manifest the respect due to the celebrity of his name." p. 417.

The author, who seems to be inclined to a pretty strict construction of the powers of the general government, supposes that Livingston was in favor of the New Jersey plan introduced and supported by Mr Patterson, which provided for an equality of representation, by giving to each State one vote in the House, but which fortunately met with no favor in the convention. We are inclined to think, however, though the evidence either way is very imperfect, that Livingston was desirous of a constitution equally national in its character with our present form, as construed by our Supreme Court and by the prevailing sense of the country. At any rate he heartily rejoiced in the adoption of the new constitution, which he signed in the convention, and which New Jersey sanctioned by a unanimous vote; and he had "long been anxious," as he states in a letter to Dr Lathrop of Connecticut, August 2d, 1788, "to see a more efficient rational [?] national government than that of the confederation." "Some of the *anti-federalists* in New York," he adds, "died hard." In his message to the Legislature he congratulates that body on the adoption of the constitution, as a form of national government that had, subsequent to its formation, "been so generally applauded and approved of by the States." Had he lived he would probably have supported it in its just extent against the barren construction and the metaphysical theories that have since been urged with perverse ingenuity.

It is proper before closing this article to add a few words concerning the literary and religious character of Mr Livingston, and upon the manner in which our author has executed his undertaking. He occasionally wrote poetry, as an agreeable relief from the drudgery of business. The extracts in the biography are marked by pleasing and easy versification, with due attention to measure and harmony, but do not discover any considerable talent or fertility in that department

of literature. He wrote largely in the public journals of the day on political and miscellaneous subjects with spirit and ability, and was justly considered as one of the best, as he certainly was one of the most popular writers of his time. But his reputation is best sustained in this respect by his pamphlet upon the military operations in North America, on the frontiers of Virginia, from 1753 to 1756, and by his reply to the Bishop of Llandaff, in defence of the character of the American people. The former was a very able and well written letter to an English nobleman, and is not merely a review of the military operations on the Virginia frontier, but contains various other observations, and many severe reflections upon De Lancey, the Lieutenant Governor of New York, and upon several of his political friends and adherents. It also embraces a full and successful defence of Governor Shirley of Massachusetts against the crimination heaped upon him by these men in New York. It was universally read and talked of in London, says Smith the historian, and worked consequences of private and public utility; it was the means also of restoring Shirley to that popularity which he had before enjoyed, and had so richly deserved. In this country it was extensively circulated, and at this day is justly regarded as of great historical importance, and is classed among the most valuable political tracts of that period. Some deduction however should be made from his remarks upon De Lancey, Johnson, Pownall, and others, from the fact that a very bitter spirit then prevailed between the Episcopalians and the Presbyterians, which was carried into all questions of politics. These men were of the former party, and Livingston was from education and circumstances a sturdy champion of the Presbytery.*

The other pamphlet arose out of the religious differences that had long agitated and divided the province of New York. The immediate occasion that called it forth was a sermon preached by Doctor Ewer, Lord Bishop of Llandaff, in 1767, before the Society for the Propagation of the Gospel in Foreign Parts, recommending the establishment of an episcopate in America. This scheme had been projected as far back as 1714, but soon after died away, and does not seem afterwards to have been seriously contemplated till renewed

* This pamphlet was republished by the Massachusetts Historical Society, in the seventh volume, first series, of their valuable collections, pp. 67 to 163.

by the Bishop's sermon. The subject was one that always created alarm in America, lest it should lead to a connexion of church and state, and seriously impair the religious and civil rights of the dissenters, and thus raise a power as extensive and overshadowing as that in the parent country. The Episcopal clergy here, disclaimed any such connexion as being embraced within their views, and declared that the episcopate they wished for was purely religious. But the dissenters were opposed in principle to any form of religion established by law, and dreaded what they conceived to be the inevitable tendency of the proposed measure. The Bishop in his discourse travelled out of his subject to abuse the people of America, in the following not very *gentle* terms:—

“Upon the adventurers themselves what reproach could be cast heavier than they deserved? who, with their native soil, abandoned their native manners and religion, and ere long were found in many parts living without remembrance or knowledge of God, without any divine worship, in dissolute wickedness, and the most brutal profligacy of manners. Instead of civilizing and converting barbarous infidels, as they undertook to do, they became themselves infidels and barbarians.” p. 130.

In the following year Mr Livingston published a letter to the Bishop, defending the American colonies against the calumnies contained in his sermon. To the dissenters this vindication was highly gratifying, and it secured to Livingston their hearty thanks from every quarter. We have never met with this pamphlet, but judging by the following extract from it which our author gives, we think well of its merits.

“Your lordship proceeds, ‘A scandalous neglect (to wit, this of not making provision for ministers,) which hath brought great and deserved reproach both on the adventurers and on the government whence they went, and under whose protection and power they still remained in their new habitations.’ To convince your lordship by an induction of particulars, that these colonies have of late indeed felt the *power* of the country whence they emigrated, would oblige me to protract this letter to an inexcusable length. A great part of that august assembly, the British parliament, and his majesty's ministers in particular, have exhibited recent proofs by removing some of our complaints against an undue exertion of power, that it had made us feel but *too great* a proportion of it. I am sorry, my lord, that so few of the right reverend bench concurred with them in sentiment. But with re-

spect to the protection which the mother country hath afforded us, your lordship has no reason to triumph. Many of the colonies were not only settled without her protection, but by reason of her persecution and intolerance. The emigrants fled from her into the wilds of America, to find an asylum from those usurpations over the consciences of men which she so wantonly exercised, after having forsaken houses and lands, and the most tender connexions, with everything dear and estimable among human-kind, for the undisturbed fruition of the rights of private judgment. . . . A character this, my lord, that will, in the opinion of all impartial men, make a brighter figure in history than can possibly be acquired by haranguing on the excellence of Christianity from the downy couch of security and ease, or recommending the propagation of it among the pagans, the orator the meanwhile remaining at the salutary distance of three thousand miles from the scene of action." pp. 133, 134.

The character of Mr Livingston as a religious man is deserving of commendation. He was an early, firm and consistent believer in Christianity, and the principles of his faith lay at the foundation of his character. Hence his rigid honesty, his integrity, his firmness of purpose, his independence. He had much to contend against in an irritable temperament, which at times he could not wholly control. But he was a generous friend, and an affectionate husband and father. His habits and tastes were simple, and though long accustomed to office and power, he had none of its insolence, and preferred the retreats of private life, the enjoyments of home, the occupations of a farmer, and simplicity of dress and manners, to all the pride, pomp, and circumstance of high public station. As a scholar he seems to have possessed a deserved reputation. He wrote the Latin, French, and Dutch languages with facility, and preserved his familiarity with them through life. Polemic divinity was also a favorite study, which he pursued to a considerable extent. Though of a family which, from its large landed possessions and manorial rights, it would be natural to suppose, would be inclined to the royal party in the province, he was attached to popular rights, and was, while he remained in New York, the acknowledged leader of the Livingston or republican party, in opposition to those who governed the province. He was opposed to the existence of negro slavery, and believing it to be contrary to humanity, and the political principles of the country, he manumitted his

two slaves, and exerted himself with the same heartiness as did Mr Jay in devising measures for the abolition of the odious system in his own State.

Mr Livingston died July twentyfifth, 1790, in the sixty-seventh year of his age, after a short but painful illness, which, notwithstanding his excitable temperament, through the christian principles that sustained him in life, he supported with signal resignation. He had six children, one of whom was Mrs Jay, wife of John Jay, and another the late Brockholst Livingston, for several years an eminent Judge of the Supreme Court of New York, and from 1807, till his death in March, 1823, one of the Judges of the Supreme Judicial Court of the United States.

In the progress of his narrative our author gives short sketches of the lives of Brockholst Livingston, Lord Sterling, Matthew Ridley, who married Mr William Livingston's daughter, and Robert R. Livingston, Chancellor of the State of New York, &c. Several letters from Mr Laurens, President of Congress, are also introduced, in which he expresses his opinion of the sincerity of France in the aid she furnished this country during the revolutionary contest. In the extracts which are given from the diary of Mr Ridley, who was in Paris during the discussion of the preliminary articles for a treaty of peace, there is additional testimony to the fidelity of Dr Franklin to the interests of his country during the negotiations in the summer and fall of 1782. To this effect we gladly quote the following from the diary, viz:

"1782. Friday, November 29th. Dined at Mr Adams's — in good spirits; asked if he (Mr A.) would take fish at dinner? 'No,' laughingly, 'he had a pretty good meal of them today.' I told him I was glad to hear it, as I knew a small quantity would not satisfy him.

"In the evening I learned that everything was going right, and that in all probability the whole would be finished tomorrow, off or on. I am well satisfied it will be *on*. All goes well, and we have all that can be wished. Mr A. is well satisfied with Dr F——'s conduct, and says he has behaved well and nobly, particularly this day." pp. 114, 115.

There are several things in this book in relation to the sovereignty of the States, and their acceding to the constitution as sovereign, self-existent communities, which, followed out to their natural and necessary results, would go the whole length of the South Carolina delusion. We differ with him entirely

on this subject, so far as he seems to have any settled opinions, and subscribe in substance to the correctness of the opposite doctrine, as urged with much force of reasoning by Mr Dane in the appendix to his valuable abridgment of American law, and as argued and illustrated more at large by Judge Story in his commentaries, and by several leading men in the Senate of the United States. Nor were we before aware that the convention that formed the constitution of the Union, *the common mother of our peace and joy*, "with difficulty shunned," as our author states, "the scheme of a great national government." Perhaps, however, we do not precisely understand what our author means by a great national government. If he mean one wholly popular, without any regard to the States as such, there was no danger of the kind; for the party in the convention favoring this project was small. If he mean one partly popular and partly federal, the present constitution is of that kind, and then the difficulty cannot be considered as shunned. The greatest subject of debate and that which excited the warmest, not to say the bitterest feeling, was touching the representation in the two branches of the national legislature; whether each State should have a voice in proportion to her population, or whether the principle of the confederacy should be retained, giving to each State an equal vote. On this rock the convention was well nigh splitting; the great States demanding a weight in both branches according to their size, and the small States adhering with tenacity to the equal weight they already enjoyed under the confederacy. The provision in the constitution was the happy compromise of these jarring differences.

Our author has entitled himself to praise for the work which he has executed, especially when it is borne in mind that he is a young man, and has but recently, as we understand, finished his professional studies. This accounts for a degree of stiffness in his style. It possesses, however, the elements of strength, and will become easy and flowing with further practice. Indeed it improves in this respect as the work advances; and in this particular, as well as in maturity in opinions,—in reflections, ripened by observation and and experience,—in opportunity for further investigation, the collection of materials, he would have done good service to himself, by delaying his publication for some years. His book gives proof of industry and a considerable range

in his reading, and is a promising effort for one so young. And he has had difficulties to contend with, in the progress of his labors, from the mere lapse of time; Livingston having been dead more than forty years, all his contemporaries being dead, and most of the succeeding generation. Thus the opportunity for valuable information, so often derived from associates, is shut out. In addition to this, the papers of Livingston were much scattered, and a considerable portion of them did not come to light, till the biography was nearly half through the press. Under these circumstances additional commendation should be bestowed upon the author for the degree of success with which he has accomplished his task.

ART. II. — *A Short History of Paper Money and Banking in the United States, including an Account of Provincial and Continental Paper Money. To which is prefixed an Inquiry into the Principles of the System, with Considerations of its Effects on Morals and Happiness. The whole intended as a plain Exposition of the Way in which Paper Money, and Money Corporations, affect the Interests of different Portions of the Community.* By WILLIAM GOUGE. Philadelphia. 1833.

THIS work consists of two parts. The first is "An Inquiry into the Principles of the American Banking System, with Considerations of its Effects on Morals and Happiness." The second is "A Short History of Paper Money and Banking in the United States."

Our national capital is about 14,000,000,000 dollars. Our productive industry is about 700,000,000, and our national income is upwards of 1,000,000,000 dollars per annum. We have about 400 chartered Banks in operation, with a nominal capital of about 150,000,000 dollars.

In 1830, the amount of Bank notes in actual circulation was estimated at 61,000,000 dollars, — the whole amount of Bank medium, consisting of notes and credits, at, 110,000,000, — the amount of specie in Bank vaults, at 22,000,000, and the amount of specie in circulation at 10,000,000. Banks usually do the following things:

" 1. Issue notes which serve as substitutes for coin. — 2. Grant

credits on their books, and transfer the amount of credit from one merchant to another. — 3. Receive money on deposit. — 4. Buy and sell bills of exchange. — 5. Discount mercantile notes. — 6. Buy and sell public Stocks. They are scattered through nearly all the States and Territories of the Union. They all substitute paper for specie, credit for cash, and are all endowed with privileges which individuals do not possess." p. 2.

A moneyed aristocracy is always odiously oppressive. Its vital principle is selfishness in its most cruel, and to a generous mind, its most contemptible form. Such an aristocracy has, in the opinion of Mr Gouge, been created by the American Banking system; and according to his representation, this system should be abhorred by every good citizen of these United States. His peculiar views, and the merits of his work will best appear by giving a few extracts, with such remarks as they may suggest.

"Money of gold and silver is property — is wealth." p. 7.

"The market value of the precious metals, as that of all other things, is *in the compound ratio of their utility and of their scarcity.*" p. 8.

The whole stock of precious metals in the commercial world is supposed to be about four thousand millions of dollars. The market value of silver is supposed to have varied but little during the last two centuries; and gold and silver, on account of their uniform value, are universally preferred as the materials for money.

"No instance," says Mr Gouge, "is on record of a nation's having arrived at great wealth without the use of gold and silver money. Nor is there, on the other hand, any instance of a nation's endeavoring to supplant this *natural* money, by the use of paper money, without involving itself in distress and embarrassment." p. 17.

"Leger entries, promissory notes, and bills of exchange agree with money, in being a medium by which valuables are circulated. They differ from it in being evidences of debt owing by one man to another, — which money is not." p. 19.

"In the year 1825, a year of great speculation, the amount of bills of exchange, negotiated in England, was, according to the returns made to Parliament, 600 millions sterling." p. 20.

"The business of the American Banks, is to lend credit." p. 23.

"Banks owe their credit to their charters; for if these were

taken away, not even their own stockholders would trust them." p. 136.

Here lies one great objection to the Banks. Their income is owing to their credit, their credit is owing to their charters, their charters are given or sold to them by government. But has government a right to bargain away, for a consideration, under the name of tax or bonus, the equal rights and privileges of its citizens? Has government a right to confer *legal privileges and facilities for acquiring property* on A. B. C., as corporators, which they do not possess as citizens? Mr Gouge thinks not.

"Every man," he says, "desires money, because he can thereby procure whatever else he desires. If paper can procure for him the object of his desire as readily as gold and silver, paper is as desirable to him as gold and silver. The Bank, therefore, finds borrowers for all the coin it has to lend and all the paper it deems it safe to issue. This addition of notes to the amount of metallic money previously in circulation, raises first the price of some articles, and then of others. The borrower from the Bank, having more money, either paper or coin at command, can offer an additional price for the object of his desire, or perhaps, procure some desirable object that was before unattainable. He from whom the borrower has bought, having made a speedier sale, or perhaps received a higher price than would otherwise have been possible — he also has it in his power to obtain some object of desire that was not before within his reach. A third, a fourth, a fifth, a sixth, each in his turn derives a like advantage from this increase of circulating medium. The rise of prices is confined for a time to store goods, but it at length reaches real estate, and finally the wages of labor. Industry is stimulated and enterprise encouraged. Speculation excited, private credit is strained, and the representatives of private credit are multiplied. Every body is active, and all branches of business *appear* to be prosperous." p. 24.

"But these institutions [Banks] do not continue their issues long before they raise the price of some commodities above the price they bear in foreign countries, added to the cost of importation. In foreign countries, the paper of the Banks will not pass current. The holders of it, therefore, present it for payment. The Banks finding their paper returned, fear they will be drained of coin, and call upon their creditors to repay what has been advanced to them. In two ways, then, is the quantity of circulating medium diminished; first, by the specie's being exported: secondly by the paper's being withdrawn from circulation. Prices fall as

rapidly as they had before risen. The traders find that the goods in their stores cannot be disposed of unless at a loss. The different members of society had entered into obligations proportionable to the amount of circulating medium in the days of Banking prosperity. The quantity of circulating medium is diminished, and they have not the means of discharging their obligation. The merchandise, the farms, the houses, for which they contracted debts, may be still in their possession, but the product of the farms will not, perhaps, bring half as much as will pay the interest of the original purchase money; the houses will not rent for as much as will pay the interest on the mortgages; and the store goods must, if sold at all, be sold below prime cost. Bills of exchange are dishonored, and promissory notes protested. One man is unable to pay his debts. His creditor depended on him for the means of paying a third person, to whom he is himself indebted. The circle extends through society. Multitudes become bankrupt, and a few successful speculators get possession of the earnings and savings of many of their frugal and industrious neighbors." p. 25.

"Such is the circle which a mixed currency is always describing." p. 26.

This is a true picture of facts, if not of causes, as every one acquainted with the ruinous fluctuations of commercial enterprise will acknowledge.

When Bank issues are large, and money is abundant in quantity, but bad in quality, enterprising men of not much experience, are apt to enter into prospective and ruinous obligations.

"In Philadelphia and some other large towns, it is the practice with many not to give any money in the purchase of building lots, but to contract to pay a specific sum annually by way of ground rent. A four story house on Market Street, the erection of which cost 10,000 dollars, about the time of the last war, was offered for sale, some years afterwards, for *five* dollars. And a few furlongs higher up this street, several three story houses were bought for a dollar a piece; and the purchaser did not get for rent of houses and ground together, as much as he had, a few years previous, bargained to receive for the ground alone." p. 29.

It is usually urged in favor of Banks of issue, that "paper saves the wear and tear of coin." Mr Gallatin supposed that a coinage of forty millions would lose, by friction, about seventy thousand dollars annually. Mr Jacob estimates the loss by friction in the coin of the commercial world, previous to 1700, at one three hundred and sixtieth part annually —

from 1700, to the present time, at one four hundred and twentieth part annually.

"In all countries," says Mr Gouge, "in which paper money banking, or paper money of any kind, has been introduced, it has done much evil. Austria, Russia, Sweden, France, Denmark, Portugal, Brazil, and Buenos Ayres, all bear testimony to this truth, as well as England and the United States. To these countries we may add China, in which paper money was tried before the commencement of our era, and on experience of its evil effects, abandoned." p. 46.

The amount of paper current in the commercial world in 1830, has been estimated as follows — In the United States, \$61,000,000. In England, £20,000,000 sterling. In France, £9,000,000 sterling. In Holland, £1,000,000 sterling. In Prussia, £2,000,000 sterling. In Austria, £10,000,000 sterling. In Russia, £25,000,000 sterling. Denmark, Norway, Sweden, and Portugal have a small paper currency. Italy, except the part under the Austrian dominion, the small States of Germany, Switzerland and Spain have invariably had a metallic currency.

"For every silver dollar, in their vaults," says our author, "some Banks have two paper dollars in circulation, some three, some five, some eight, some thirteen." p. 53.

"For their promissory notes, the merchants pay interest. For the promissory notes of the Banks, the Banks receive interest." p. 54.

"The sums, then, extracted from the people, over and above six per cent, on so much of the Bank capital as is employed in discounting, or the tax paid by the people for the support of the Banks, would appear to be —

For the support of the Banks of Pennsylvania	-	755,544
For the support of local Banks of other States	-	5,710,207
For the support of the United States Bank	-	1,396,947

\$7,862,698

We cannot pretend to be very exact in our estimate. It is enough to know, that the extra interest is *millions* per annum." p. 70.

"Banks create their own capitals in the same manner that they create the money they lend to the people." [That is, they *make* them, *ex officio*, as corporations.] "A celebrated English writer expressed the truth with some roughness, but with great force, when he declared that 'Corporations have neither bodies to be kicked, nor souls to be damned.' All these objections apply to our American Banks." p. 42.

"The Sutton Bank of Massachusetts was put in operation by means of 50,000 dollars in specie, borrowed for one day from the City Bank of Boston." p. 78.

"American Banks allow no interest on deposits, except in Boston and perhaps in Baltimore, though it is in point of fact, through the means of the deposits, that they support the credit of the notes they have in circulation." p. 89.

"The practices of trade in the United States have debased the standard of commercial honesty. . . . The straits to which many men are reduced, cause them to be guilty of actions, which they would regard with as much horror as their neighbors, if they were as prosperous as their neighbors." p. 85.

"In the United States, the pride of wealth has more force than in any other country, because there is here no other pride to divide the human heart." p. 95.

These are hard sayings, but there is much truth in them. In all wealthy and enterprising communities dealing in money has become a distinct profession, and it is one of vast importance; for in these utilitarian days, *money is power*, and a power, when abused, more blighting to the moral nature of man than any with which we are acquainted.

"The trade in money," says our author, "requires no laws for its special encouragement, no charters to cause it to be conducted to public advantage; it is as simple in its nature as the trade in flour, or the trade in tobacco, and ought to be conducted on the same principles." p. 117.

Mr Gouge thinks,

"1. That incorporating a paper money Bank is not the *necessary and proper* way of managing the fiscal concerns of the Union; that it is difficult to believe that it would have been even so much as *thought of*, if the measure had not been, in itself, calculated to promote certain *private interests*." 2. "That the granting of exclusive privileges to companies, or the exempting of companies from liabilities to which individuals are subject, is repugnant to the fundamental principles of American government." 3. "That the Banking interest has a pernicious influence on the periodical press, on public elections, and the general course of legislation—that the United States Bank is an unconstitutional corporation and the offspring of corrupt legislation."

Mr Pitkin in describing the immense sufferings and sacrifices of the United States in establishing their independence, makes the following remark:—"Destitute of arms and am-

munition, without a single ship of war, and without the means of procuring them, no resource was left to enable them to resist the mighty force brought against them, *but a paper medium.*" Mr P. Webster, in his essays of 1780-81, remarks upon the continental currency, thus: "If it saved the State, it has also polluted the equity of our laws; turned them into engines of oppression and wrong; corrupted the justice of public administration; destroyed the fortunes of thousands of those who had the most confidence in it; enervated the trade, husbandry and manufactures of our country, and gone far to destroy the morality of our people."

To show the influence of the Banking system in producing headlong speculations, credit and ruin, Mr Gouge cites a passage from Niles's Weekly Register, of June 6th, 1819. "So extensive were these [failures] among the merchants of the cities east of Baltimore, that it seemed to be disreputable to stop payment for less than 100,000 dollars; the fashionable amount was from 2 to 300,000 dollars; and the tip-top quality, the support of whose families had cost them from 8 to 12,000 dollars a year, were honored with an amount of debt exceeding 500,000 dollars, and nearly as much as a million of dollars. The prodigality and waste of some of those were almost beyond belief: we have heard that the furniture of a single parlor possessed (we cannot say belonging) by one of them, cost 40,000 dollars. So it was in all the great cities — dash, dash, dash — venders of tape and bobbins transformed into persons of *high blood*, and the sons of respectable citizens converted into knaves of *rank*, through speculation and the facilities of the abominable paper system."

Mr Gouge is of the opinion, that there has been much ruinous speculation in the wild lands of the West, in consequence of the plentiful issues of paper money.

"So facile is production with modern machinery, that a small rise of prices causes a great increase of manufactured articles. In a short time the Banks are forced to contract. Then there is a scarcity of money, and a glut of manufactures. Then the manufacturers petition for a new addition to duties on imports. The Tariff is raised accordingly. Enterprise is again awakened. There is a demand for capital: and the Banks supply — credit." p. 153. Part 2d.

Mr Gouge considers Tariffs, and Banks, and all *business* operations of government as *political* nuisances, highly offensive to private interests.

"If the government should, after the expiration of the present charter of the United States Bank, resolutely refuse to receive anything but gold and silver in payment of debts, and also refuse to employ any Bank as an agent in its fiscal operations, the evils of the system would be greatly diminished." p. 218. Part 2d.

"Banking with convertible paper, has been known in England for about one hundred years, and in the United States for about fifty." "As it has become a kind of principle, that, when the evils produced by paper money rise to a certain height, they are to be cured by more paper money, we may see a return of the times spoken of by Dr Witherspoon, 'when creditors were seen running away from their debtors, and debtors pursuing them in triumph, and paying them without mercy.'" p. 34. Part 2d.

"We have, heretofore, been too disregarding of the fact, that social order is quite as dependent on the laws which regulate the distribution of wealth, as on political organization." p. 235. Part 2d.

This work contains a skilful selection of facts and opinions well calculated to leave on the minds of its readers an impression, that the American Banking system, is both in theory and practice, impolitic, aristocratic and unconstitutional, violating some of the dearest rights of the people, and greatly promotive of that strong and natural tendency to such an inequality of wealth as will sooner or later be the ruin of our free and equal institutions. It professes to be a philosophical history of Banking. But it is far from being written in the spirit of scientific history. It is rather an argument of much labor and research, but crude, against moneyed institutions in general; and it has, what no impartial history ought to have, a strong political air about it—and that air is rank with the odor (pardon the figure) of the present Administration. It treats, however, of an important subject, and is so far interesting; for we deem it of some consequence for every citizen of these United States, to settle for himself, 1. What the American Banking system is—2. Its policy—3. Its constitutionality. This system reaches the very purse-strings of every man in the community; every man, therefore, has an interest in understanding it. Bank bills, current, broken and counterfeit, are familiar things, *but Banks are things of mystery.* This ought not so to be.

Mr Gouge very justly insists that government should put an immediate stop to the emission of small notes. "In North Carolina, South Carolina, and some other parts of the Union,

notes for twentyfive cents, twelve and a half cents, and even six and a quarter cents are current." Whereas, the "Bank of England is prohibited the emission of any notes of a less denomination than five pounds sterling, or about twentyfour dollars Federal currency; and the Bank of France issues no notes of a less denomination than 500 francs, equal to about ninetyfour dollars of our money."

Both safety and convenience require for the many little market transactions of the great mass of the community, a hard money currency. So thought Adam Smith. Besides, we Yankees buy a great many little notions — we never pay a high price for anything, and we make change to a quarter of a cent on principle, and this principle is a good one; but its useful operation is sadly diminished by an insufferable dearth of small coin, which has been almost expelled the country by a profuse emission of one dollar notes. Mr Gouge supposes, that the Banking system can be got rid of without difficulty, "by prohibiting, after a certain day, the issue of small notes, and proceeding gradually to those of the highest denomination."

ART. III. — "*Miserrimus.*" *On a Grave Stone in Worcester Cathedral, is this emphatic Inscription, Miserrimus; with neither Name nor Date, Comment nor Text.* New York: J. & J. Harper. 1833. 16mo. pp. 200.

WHY should not the inscription remain undisturbed? Why need its simple pathos be spoiled by wild, painful and profitless imaginings? Why "back from the urn have called the silent dust," and made it give such an unearthly account of itself?

We are fond of novel-reading. We delight in the reveries of a pure and vivid imagination. We are charmed with the rich descriptions of the varied and multitudinous handiworks of Art and Nature. We are more than tolerant even to the wildest intellectual creations of a poetic mind: and we are not hypercritical about the morality of a book, provided the book be innocent and afford us a good degree of pleasurable excitement. But when a writer, in the spasmodic flights of a woful originality, leaves this "dull, cold earth," and poor humanity, far "out of sight — out of mind," and alights neither in Heaven nor Hell, we have no

sympathy with, and therefore cannot fall down and worship his images, which are *not* "likenesses of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth."

The writer of Miserrimus has committed that fatal mistake, spoken of by Lord Byron, of producing something *so original*, as to be ridiculous, or disgusting. This is unpardonable, and cannot be atoned for by "great power," — "impassioned talents," — "morbid enthusiasm," — "subtile and piercing views," — or any such subsidiary qualities out of which *puffs* are manufactured.

Miserrimus purports to be an autobiography of a — *character*, or *thing*, which may be described in three words — dastardly, foolish, devilish, wearing post-pended, by way of a tail, the following moral, — "virtue is the only source of happiness." The first remarkable era in this thing's life, was of course, *its* birth, of which it is pulingly said, — "The hand of the fiend was on me at my birth;" and the novel-reading world may well regret that the fiend should ever have lost his hold. The skeleton of its story, is something as follows — 1. Miserrimus is unluckily born. — 2. He is turned away from school for stabbing a boy in the back with a jackknife. — 3. He becomes a lubberly tiller of the ground, and lives in pristine simplicity, somewhere in the North of England. — 4. He falls in love with a *very* pretty girl — makes an avowal and is refused — kills her brother in a duel — goes to Smyrna — turns merchant — comes home rich — relieves the father of his lady love from poverty — saves her from drowning herself — marries her according to the "*funeral rites of the church of England*" — kills her in seven days by his cruelty — retires and spends fifty years in single life, writing his autobiography.

We will give one quotation characteristic of the hero, describing his conduct on being rejected by *his angel that was*.

"I tossed my arms in the air, in unholy defiance of Heaven, and in the strength of my wickedness, blasphemously invoked and dared the divine interposition; then casting myself on the earth, I dug its flinty face with my distended fingers, till, jagged and mutilated, even in the extremity of my agony, I became conscious of their wounds. Goaded into additional fury by this corporeal smart, I rose with a hoarse shriek of passion, and, in a paroxysm of desperation, like a maddened bull, hurled myself against the solid timber of a mighty oak. I felt the sharp and gnarled points enter my

brain ; a torrent of blood blinded my eyes ; a fearful sensation subdued me, and I sunk on the earth in utter insensibility." p. 51.

Fate is made the moving principle, and by it the hero is dementated ; — " *Quem deus vult perdere prius dementat ;*" and the heroine is unsexed. The book is foul with that radical, sickly philosophy, so much in vogue at present among the class of the would-be great unknown. It cannot be read by any well-informed person, of a sound head and pure taste, " with feelings of sincere gratification."

The writer seems to be familiar with scripture language ; and it is to a skilful use of this, that his style owes much of its nerve and strength. We presume that he took *hints* for his hero from the " two men possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way." — Now we object to such desecration of scripture ; but if he will have it, we recommend to his consideration the sequel of the above passage, in which he will find, that when the devils had entered into, or " laid hands" on the herd of swine, they all did a very sensible thing ; they ran violently down a steep place into the sea, and were choked ; and if he cannot refrain from writing such autobiographies as the present, he should remember that the scriptures were given for example, as well as for instruction.

This work was doubtless intended to be a *thrilling* specimen of the " immoral sublime ;" — but after making all due allowance for diversities of taste, it appears to our moral perception of intellectual delineations and coloring, a *daub*, and not a picture.

ART. IV. — *Astronomy and General Physics considered with reference to Natural Theology*. By the Rev. WILLIAM WHEWELL, M. A., Fellow and Tutor of Trinity College, Cambridge. Philadelphia : Carey, Lea & Blanchard. 1833. 12mo. pp. 284.

THIS is the first published of what are called the " Bridgewater Treatises," written, in pursuance of a devise of the Earl of Bridgewater, on the " Wisdom, Power, and Goodness of God, as manifested in the Creation." The appointment of the writers was given to the President of the Royal Society, and by him the author was selected as one, with the assignment of the particular branch of the subject which

forms the title of the work before us. The bequest was a good conception and munificently carried into execution by the founder; and with all the talents of England to choose from in appointing writers, and an ample pecuniary compensation, as well as high distinction, to stimulate to exertion those so selected, we have a right to expect in these treatises much of finished excellence.

The work professes, though in modest terms, exclusive originality; and it is arranged in four great divisions, an Introduction, and three books on the respective subjects of "Terrestrial Adaptations," "Cosmical Arrangements," and "Religious Views." The introduction consists of four chapters. Of these, the first explains the object of the work, which may in general terms be said to be, to take a view of the *Laws of Nature*, as unfolded and established by the present advanced state of natural science, and from such a survey to show, how the creation, preservation, and government of the universe harmonize with our belief in a Creator, Governor, and Preserver of the world. What is meant by the "Laws of Nature," is the subject of the second chapter, and in it is pointed out the distinction between these and *moral laws*. Under this head the object of the work is more definitely pointed out, namely; "to show that the laws which really prevail in nature are by their form, that is, by the nature of the connexion which they establish among the quantities and properties which they regulate, remarkably adapted to the office assigned them; and thus offer evidence of selection, design, and goodness in the power by which they were established. This view of the object is still farther developed in the third chapter, in which the author proceeds to show the mutual adaptation of these laws to each other, and thus lays before the mind of the reader, the evidence of wisdom and providence, which the external world affords. The fourth chapter serves to explain the divisions of the subject. Under the head of "Terrestrial Adaptations" are considered those physical agencies which operate more immediately upon and within the surface of the earth, and the principal relations of which belong to the system of organic life by which the earth is occupied. The "Cosmical Arrangements" relate to the Earth, considered as a portion of the solar system, and of the universe.

In this introduction the author has on the whole explained his views and intentions clearly, and in a manner well calcu-

lated to lead to a right understanding of the subject and the course of argument pursued. The only fault we find, and in finding it we may perhaps be deemed critical over much, is, that in one or two instances, he makes statements in so general a manner, that, though philosophically correct in themselves, they may yet hardly suit the comprehension of readers not accustomed to making allowances for exceptions so numerous and important as may sometimes occur. For instance, in pointing out the distinction between the *laws of nature* and moral laws, he says of the former — "They are rules describing the mode in which things do act; they are invariably obeyed; their transgression is not punished, it is excluded. The language of a moral law is, man *shall* not kill; the language of a law of nature is, a stone *will* fall to the ground." Now it is very possible to say, and with truth in a particular case, "the stone *will not fall*," another law, that of cohesion, being brought into opposition to the law of gravitation, and being in the instance of superior force. Here, though the latter law exerts its power, it is not obeyed so far as falling is concerned, and to say, that, "transgression is excluded," and that the law is "invariably obeyed," seems too strong, without it be connected with some remark providing for conflicting laws. Such things afford a chance for cavillers to lead astray the ignorant and unthinking.

In the same chapter, we find the following passage: "‘God,’ as was said by the ancients, ‘works by Geometry’; the legislation of the material universe is necessarily delivered in the language of mathematics; the stars in their courses are regulated by the properties of conic sections; and the winds depend on arithmetical and geometrical progressions of elasticity and pressure." We have seen this conceit of the ancients commented upon as wonderfully sublime, by some enthusiastic mathematician, a Frenchman we think, and Milton followed up the idea so literally, as to describe the Deity, at the creation of the earth, as employing a huge pair of golden compasses to trace out the orbit in which it should move. This too we have heard termed sublime; to us it seems in very bad taste, almost puerile in conception; and in a work devoted to high philosophy, we cannot commend the passage cited. Its tendency seems to be, to narrow down the operations of the Almighty to the conceptions of his creatures in estimating the results of them. It would have been better to say, that the relations perceived by man

in the material universe are necessarily expressed in the language of mathematics; that by the properties of conic sections he is able to state with accuracy the movements of the planets, &c. The intuition of the Omniscient needed no calculation of the areas described by the *Radius Vector*, in order to assign to the planets their course and velocities; it required no investigation of the lateral or perpendicular pressure of fluids to give to the seas their limits; no wearying solution of problems of elasticity and resistance to upheave the mountains, or cause the volcano to burst forth. These are the painful labors, by which his creatures trace out the effects of his volition, and estimate imperfectly portions of his ever present knowledge. To ascribe such processes to him seems not the language of sublimity but of feebleness, and it is vastly inferior to the phrase of the bard of the Hebrews, "He spake and it was done; He commanded and it stood fast."

The consideration of the terrestrial adaptations is performed in eighteen different chapters, under the following heads. "The Length of the Year, — of the Day; The Mass of the Earth; The Magnitude of the Ocean, — of the Atmosphere; The Constancy and Varieties of Climates, — corresponding Variety of Organization; The Constituents of Climate and Laws of Heat with respect to the Earth; Laws of Heat with respect to Water, — with respect to Air; Electricity, — Magnetism, — Properties of Light with regard to Vegetation, — Sound, — The Atmosphere, — Light, — The Ether, — Recapitulation." This list comprises all the great physical elements and their principal divisions. In the arrangement of the topics there is some departure from the most natural order, as for instance, in treating of the properties of Light, with regard to Vegetation, before the consideration of Light itself, &c. For this we do not see the reason, though possibly the author had a reason in some fancied convenience, or some association of ideas in his own mind. It seems to us that a different arrangement would have been better. The author appears considerably familiar with the scientific views of the various subjects, and discusses them generally, so far as is pertinent to his purpose, with skill and sound philosophy, and brings his arguments to bear well upon the end proposed. We notice however a few remarks that appear to us incorrect in expression, or questionable in philosophical doctrine, though not affecting the main object

of the work. One or two of these we shall examine, though perhaps at the risk of being thought tediously minute.

"The most useful species of plants, the cereal vegetables, are certainly strangers, though their birth place seems to be an impenetrable secret. — The potato, which has been so widely diffused over the world in modern times, — has been found equally difficult to trace back to its wild condition." p. 63.

To say nothing of the grammatical incorrectness of the last sentence in this quotation, we have some doubt of its correctness in point of fact, since we have more than once seen it stated, that the potato has been found growing wild in South America, in the hilly provinces of the interior, as we think towards the sources of the La Plata, and in the mountainous parts of Peru.

"The earth, like all solid bodies, transmits into its interior the impressions of heat which it receives at its surface, and throws off the superfluous heat from its surface into the surrounding space. These processes are called *conduction* and *radiation*." p. 67.

There are in this short sentence several points that seem exceptionable. The heat received at the surface of the earth is indeed transmitted by conduction into the interior, but not absolutely and with continuous progress. Part of it in its passage combines with the moisture that it meets with under the surface, forming vapor, in which a part becomes latent; part combines with this vapor, increasing its elasticity, and rises constantly to the surface, and passes into the air, particularly in dry weather; part is absorbed in various processes of decomposition or composition, and in the formation of various exhalations which rise, like the vapor, to the surface, and into the atmosphere; and a great portion returns again to the surface, and is by radiation thrown off towards space, whenever the air, by the withdrawing of the sun's rays, as at night, or the diminished intensity of their heat, as at the colder seasons of the year, becomes less heated than the surface of the earth. How much of this heat or whether any, penetrates beyond a certain depth, very superficial compared with the diameter of the earth, and varying in different regions and climates, is a thing of which we have no accurate knowledge, because we have no sufficient data for the calculation. The amount would necessarily seem but small, after making deduction for all the returns and loss. — What is

meant by "superfluous heat," we do not clearly understand; in strict philosophical language there is no such thing, and even taking the phrase in a loose sense, we are puzzled as to its application. It is used in such connexion, that it would seem to apply to that portion thrown off by radiation; but this we have just shown to be a part of the heat received at the surface, which we are told is transmitted into the interior. If meant, as is possible, to apply to some portion of heat not *received* at the surface, and there is such a portion, then the term radiation is wrongly employed, for such heat is thrown back from the surface by *reflection*, and not thrown off by radiation. It is reflected into the atmosphere at various angles and in various directions, according to the different inclinations of the surfaces upon which it falls, and serves greatly to increase the general warmth of the air, and to supply a due proportion of heat to those places and surfaces, upon which the rays of the sun do not directly fall. This portion is not *superfluous*, except in a limited sense; that is, it is superfluous only as regards the interior of the earth, for which it is not destined, and which is supplied to the necessary extent without it.

"As all parts of the earth throw off heat by radiation, in the polar regions, where the surface receives little in return from the sun, a constant waste is produced. There is thus from the polar parts a perpetual dispersion of heat in [into?] the surrounding space, which is supplied by a perpetual internal flow from the Equator towards each pole."

It is true, that in the polar regions, the earth receives but little heat from the sun; yet in the summer it receives more than is radiated, as is shown by the melting of the snow and ice and the thawing of the surface of the ground. In the winter, if it receives none, it radiates but little, since snow and ice are such bad conductors of heat, that a covering of but a few inches retards radiation to such a degree, that ground so covered will hardly lose as much heat by radiation in two or three months, as would be lost in one or two days if it were uncovered. This very difficulty of radiation into the atmosphere is one of the causes of the extreme cold at the polar regions. Still there may be an excess of radiation at the poles, but we do not know that sufficient data can be had for estimating it correctly. The radiation of heat is probably vastly greater at the equator, as is the amount received and accumulated at the surface.

"The heat thus transmitted [from the surface] is accumulated in the interior of the earth, as in a reservoir, and flows from one part to another of this reservoir."

With regard to the heat in the interior of the earth and its sources, nothing is known that can be depended on as adequate information. That in portions of the interior there are prodigious concentrations or developments of heat, is evinced by volcanoes and other phenomena; its amount or the extent of its influence we cannot tell. If the mass of the earth, as has been supposed by some geologists, was once vastly hotter than at present, and has been gradually cooling since its creation, the accumulation mentioned by our author amounts to a constant loss. We have no information as to the initial heat, though some geological facts would seem to favor the opinion just mentioned; the relative heat at present we are unable to estimate, or the distribution of it below the mere surface; the absolute heat is not a thing within our conception, since heat and cold are expressions for relative ideas, and moreover we do not know what heat is. With all this plentiful lack of knowledge on the subject, it seems to us idle to talk of the accumulation in the central portions of the earth of heat transmitted from the surface, as water is accumulated in a reservoir, and of its flowing from one part of that reservoir to another. We are aware that very abstruse calculations have been made on this subject, but they are theoretical, and founded so much on assumption, and with so little possibility of verification, that we cannot consider their results of much weight, further than their coincidence with what we have reason to conclude from the information of history, that the relations of heat in the earth to the organized beings on its surface have, since history began, sustained no material change. In attempting to estimate the radiation of heat we do not recollect seeing any great account made of the lofty mountain chains, that are found in the temperate zones, many of them near the tropical regions, and between the tropics themselves. Yet these, according to the doctrines of radiation, must contribute powerfully to throwing off heat from the earth. The numerous and lofty peaks of the Alps, the Apennines, the Andes, the Apalachian mountains, the chains of Atlas and Caucasus, the mountains of the Moon, the Kong mountains, and the Himalaya, with the thousand less mountains, must throw off immense quantities of heat; and on the principle that "charity begins at home,"

it would be far more convenient for any heat transmitted from the plains at their bases, beyond the reach of radiation from the level surface, to go to supply the excess of radiation from these points, than to travel all the way to the poles. These points must at least cause a powerful diversion, and create a great variety of currents, instead of a uniform flow from the equator to the poles. The summits everlastingly covered with ice and snow afford as fair a proof of *perpetual* excess of radiation, as any place near the poles, which has ever yet been reached by man.

The management of this branch of the subject of heat appears to us meagre and unsatisfactory. The laws of conduction and radiation, by a more full developement of their operation, would have afforded far more interesting and satisfactory evidence of design, and of the wisdom and goodness of the designer, than the one or two great doctrines selected, even if they had been clearly expressed and could be unequivocally demonstrated; since these are too much out of the range of immediate observation, and too general in their bearing, to strike the minds of men with the same force, as more familiar and more obviously important application of the principles. —The chapters on the laws of heat with respect to water and air are much more satisfactory, and indeed are well executed.

We do not understand why, as is asserted p. 79, the old hypothesis which represents "springs as drawing their supplies from large subterranean reservoirs of water" is untenable. That they do this universally, we do not suppose, but that there are instances of it, we believe may be true. The only thing assigned, approaching to the form of a reason for the contrary, is a remark subsequent to the passage above cited. "The quantity of evaporation from water and from wet grounds is found to be amply sufficient to supply the drain." This seems to be very singular reasoning. As a direct proposition to speak of supplying the drain of water from a spot of earth by an evaporation of moisture into the air, that is in the opposite direction, is rather absurd. It is however only an instance of that figure of speech vulgarly termed "*putting the cart before the horse*," in learned language called *hysteron proteron*; with the additional grace of putting either the horse or the cart wrong end foremost. The true statement of the proposition is, that the quantity of moisture evaporated from wet ground and from water is

sufficient to supply, by condensation, all the rain or other moisture that falls upon the surface, and that of this enough *escapes* subsequent evaporation, and absorption more or less permanent, to supply the drain of water from the soil by springs. These springs may however proceed immediately, and in many cases doubtless do, from reservoirs of greater or less extent, supplied by water from the surface, trickling or percolating through the porous earth above and around them. It would seem as if the author had the idea, that these reservoirs were either self fed, or not fed at all, and subject to perpetual waste. To give him however every possible advantage, we will mention, that in connexion with this hypothesis, and in the same sentence, he offers another, which makes springs to be supplied from the sea by a process of subterraneous infiltration. To this hypothesis by itself the reason implied affords a sufficient objection, though it does not mend the manner of the argument in the least.

The subjects of Electricity and Magnetism are passed over very lightly, as not sufficiently understood to enable us to perceive the adaptation of their laws to their natural uses. With sound philosophy a doubt is hinted as to the propriety of terming Electricity a fluid; in the strict use of language we are not indeed entitled to call it anything but a power or an agent. Electricity is spoken of as appearing "to be only galvanism in equilibrium." What idea the author attaches to this expression, we must confess we are unable to discover; if it has any, it must be founded upon some mathematical technicality, not exhibited in the usual signification of words. *To be in equilibrium* is the same as to be in balance, which, as applied to either of these agents, would seem to be a figurative expression for saying, that it was in a quiescent state. In this state, however, we know nothing of them, for they then exert no agency. It is only by their equilibrium's being disturbed that we become sensible of their agency, which is manifested in the restoration of it. To say, therefore, that one of them is the other in equilibrium, is, in our understanding, only to say, that it is no agent at all; and the proposition will hardly be received by any one who has ever sustained a smart shock of electricity, or seen the effects of a flash of lightning striking severely upon a tree or a house.

We noted in perusing this portion of the work several other passages liable to similar criticism; but the length of the remarks already made, and the consciousness that we

have yet half of the volume before us, are a sufficient argument for omitting the discussion of them.

Passing then to the Cosmical arrangements, we find them treated of in twelve chapters, having the following titles, — "Structure of the Solar System — Circular Orbits of Planets — Stability of the System — The Sun in the Centre — The Satellites, — Stability of the Ocean — Nebular Hypothesis — Existence of a resisting Medium — Mechanical Laws — Law of Gravitation — Law of Motion — Friction." With respect to the arrangement of the topics in this book, the same general remarks may be made as were given concerning the arrangement of those in the first book. There is a want of natural connexion in the order in which they are taken up. The fitting place for considering the stability of the system appears to be after a consideration of the system itself, and of the adaptation of its various parts; while the Nebular Hypothesis should succeed all consideration of existing laws and arrangements.

The manner in which the subjects are handled is on the whole better than that of the first book, though still exceptional passages may be found; and different parts present seeming if not real contradictions.

"It was shown by La Grange and La Place, that the arrangements of the solar system are stable; that in the long run the orbits and motions remain unchanged." . . . "There exists therefore, in the solar system, a provision for the permanent regularity of its motions." pp. 130, 131.

"If a planet revolving about the sun were to lose any portion of its velocity by the effect of resistance, it would be drawn proportionally nearer the sun, — and would describe its revolutions quicker and quicker, till at last it would reach the central body, and the system would cease to be a system." p. 155.

"But the facts which have led astronomers to the conviction that such a resisting medium really exists." p. 152.

"Since there is such a retarding force perpetually acting, however slight it be, it must in the end destroy all the celestial motions." "There is a resisting medium, and therefore the movements of the solar system cannot go on forever." p. 156.

Perceiving himself, that this inconsistency might be urged against him, the author combats the charge as follows:

"In reality, however, the two views are in perfect agreement so far as our purpose is concerned. The main point which we

had to urge, in the consideration of the stability of the system, was, not that it is constructed to last forever, but that while it lasts, the deviations from its mean condition are [will be ?] very small."

A little modification of the terms in which the first view is expressed, would have been better than this argument; a mere reservation for the effect of any resisting medium would have answered. The argument may be shown to be bad from the author's own statements.

"But still the day will come when this cause will entirely change the length of our day and the course of our seasons."

This is something more than a small deviation from the mean condition. "While it [*the system*] lasts," must mean, we suppose, while the planets still continue their revolutions round the sun; and this they may do with much regularity for a long time after they have deviated very greatly from their present mean conditions.

"If Jupiter were to lose one millionth of his velocity in a million of years, (which, as has been seen, is far more than can be considered in any way probable,) he would require seventy millions of years to lose one thousandth of the velocity, and a period seven hundred times as long to reduce the velocity to one half." p. 156.

A deviation of one thousandth part is not *very* small, and even when it is increased to one half, the revolutions of Jupiter may be considered as still lasting; yet the time necessary for this increase is forty-nine thousands of millions of years, no inconsiderable period according to human ideas of duration; to talk therefore of deviations being but small, while the system lasts, and while it is ever going onward to destruction with a constantly accelerated rapidity, is very loose language for a work of philosophy, and does not at all reconcile us to an inconsistency which might have been so easily avoided.

In speaking of the first law of motion, it is said, — "This law, simple and universal as it is, cannot be shown to be necessarily true." From the context we presume the author meant *necessarily what it is*, instead of "necessarily true." Whatever the law is, it must be true; but it might have been other than it is, which we believe is the point contended for.

Under the head of "Nebular Hypothesis," is contained

an examination of La Place's supposition of a *primitive cause*, that is not "an intelligent and most powerful being," according to the expression of Newton, which the French philosopher censures as a deviation from the method of true philosophy. The discussion is clear and able, and shows satisfactorily that, whatever merits this hypothesis may have as a scientific supposition, it is but a supposition of a link in the great chain of cause and effect, not affecting the view of the universe as the work of a wise and good Creator.

In the chapter on the "Resisting Medium," occurs a passage which we are tempted to transcribe as a favorable specimen of the author's style of reflection, and as a relief from the somewhat minute and dry criticism in which we have been engaged.

"We are in the habit sometimes of contrasting the transient destiny of man with the permanence of the forest, the mountains, the ocean,—with the unwearied circuit of the sun. But this contrast is a delusion of our own imagination; the difference is after all but of one degree. The forest tree endures for its centuries and then decays; the mountains crumble and change, and perhaps subside in some convulsion of nature; the sea retires, and the shore ceases to resound with the 'everlasting' voice of the ocean. Such reflections have already crowded upon the mind of the geologist, and it now appears that the courses of the heavens themselves are not exempt from the universal law of decay; that not only the rocks and the mountains, but the sun and moon have the sentence 'to end' stamped upon their foreheads. They enjoy no privilege beyond man except in a longer respite. The ephemeron perishes in an hour; man endures his three score years and ten; an empire, or a nation, numbers its centuries, it may be its thousands of years; the continents and islands which its dominion includes have perhaps their date, as those which preceded them have had, and the very revolutions of the sky by which centuries are numbered will at last languish and stand still."

One great point in the discussion of many of the subjects, after stating and explaining them, is to show that the laws and arrangements prevailing are not necessarily what they are, that they might have been otherwise, but that as they are, taken each one with regard to the others, they are the best, sometimes positively to all appearance, and in all cases in their mutual adaptation, and thus show that selection was exercised in the establishment of them. Seeking to be exclusively original, as we suppose, the author has in his illus-

trations confined himself to the great and primary influences of the leading principles in Physics, and by so doing will fail of having much of that interest in the minds of the mass of readers that has been enjoyed by other writers on Natural Theology.

Having thus in detail gone through with the various subjects embraced in his assignment, Mr Whewell in his third book, "Religious Views," enters into the general effect that attention to them produces in the minds of men with regard to the Deity. These views are presented in nine chapters, the titles of which are so complex that we shall not undertake to present them to our readers. With two of them we were particularly pleased; these are concerning the respective effects upon the minds of men of inductive and deductive habits, or on the different impressions produced "by discovering laws of nature," and "by tracing the consequences of ascertained laws." It has been a subject of remark, that while many men of high scientific renown were eminently religious in their views and feelings, and seemed to have their piety nourished and enlivened by the prevailing objects of their studies, others of not inferior repute discovered a proneness to scepticism, apparently arising from the same source. This seeming contradiction of effect has presented an interesting subject of inquiry to those fond of investigating the philosophy and operations of the mind; and an explanation of it is desirable for estimating the true value of scientific pursuits, and the course and cautions to be made use of in prosecuting them; for the world of knowledge would be too dearly gained, if gained by the loss of the soul. The author finds the explanation in the different effects produced upon the mind by the different modes of investigation forming the subjects of the two chapters just mentioned. According to him, inductive habits are favorable to piety, as constantly leading the mind to trace effects to causes, parts to a whole, particular laws to great principles embracing them, and thus on to some great cause, some ultimate origin of laws, independent of all things, which can only be recognised in a Supreme Being. Deductive habits, on the contrary, lead the mind in the opposite direction to effects, parts, and particular laws, above which the great causes and general principles stand in such unquestioned supremacy, and are so continually looked to as origins of other things, that their own origin, from something higher and not of the same nature with themselves,

is comparatively little thought of ; and the mind, becoming as it were short sighted, sees not, beyond the laws of matter and of agency, the sublime and powerful spirit, which alone could give them existence. The discussion of the subject is well wrought ; and though it may not appear to all to be conclusive, it is certainly entitled to much praise and a careful consideration.

The chapter on " Final Causes," and the concluding one, on the " Incomprehensible Nature of God," are excellent, and exhibit a happy union of sound philosophy with lofty and liberal religious views. The execution of this book is decidedly the best.

As a whole we think well, in some respects highly, of this treatise ; yet it is not all that we could wish, nor, we conceive, exactly what it ought to be. It has not the high finish, the complete and thorough excellence, which the circumstances under which it was produced, entitle the public to demand. The general plan is good, but the arrangement of the subsidiary divisions is defective in connexion ; and in the treatment of them there is a dryness, an abstract generality, that renders much of the book far less interesting than it might have been made : except to minds possessing a considerable amount of general science, many of the reasonings will not convey any distinct or lively impression. The loose and vague or incorrect statements, such as those we have particularly commented upon, seem to show a want of care in expression and revision that is highly censurable, since such faults might easily have been avoided. They do not indeed amount to much in themselves, and do not hurt the main argument, or even those portions of it, for which they are employed ; and had the work been a private essay for the common benefit of the author and the public, the benefit to the former being derived from the approbation of the latter, our criticism would have been less minute and severe. We should think the author one who delighted more in metaphysical and mathematical pursuits than in the discussion of such topics as form the subjects of his first book, and that this part of his work was performed somewhat as a task, while the second, and more especially the third part, was executed with the spirit belonging to a pleasing and congenial labor.

ART. V. — *Observations of Professions, Literature, Manners, and Emigration in the United States and Canada, made during a Residence there in 1832.* By the Rev. ISAAC FIDLER, for a short time Missionary of Thornhill on Yonge Street, near York, Upper Canada. New York: J. & J. Harper. 1833. 12mo. pp. 247.

MR FIDLER, in the course of his "Observations," remarks upon the facility of changing one's surname in the United States, which he thinks may prove an evil by making it difficult to trace the genealogies of families; but as if to counterbalance this, he says that he "must confess that it is very accommodating to persons of dubious character, to whom a change of surname must be a great consideration." He adds, "I never loved my musical name, and the next time I voyage to the States I may choose to have it altered." Perhaps, should he ever come hither again, the first of his reasons would prove to be the "great consideration" for change of name. If his name be "musical" it is the only melodious thing about him, and harmonizes very ill with his whole character and conduct, so far as he has set them forth. Of this however he could hardly be expected to be conscious; so that we regard this allusion to his surname, as a mere *jeu d'esprit*, and as it is the only playful thing in the book, we could not help adverting to it, and giving him all the benefit of his own good humor in the outset, while we shall preserve our own, we trust, through the whole of our remarks.

The most striking thing in Mr Fidler's book is the disclosure upon all occasions of the author's pugnacity. He is full of fight from beginning to end. Ecclesiastic though he be, and Orientalist, and Linguist, (to use a wider term) he never seems to imagine that humility is a Christian virtue, or that the "Tongues" were made for any other purpose except to accumulate a vocabulary for railing and falsehood and gasconade. One of the greatest tortures to which he appears to have been subjected in the "States," was that which he endured on various occasions, from finding that the boys at our schools and colleges are suffered to go on, and learn, and become so clever in many respects as they are, unwhipped and uncourged. On the eve of an introduction to a gentleman reputed to be versed in oriental

learning, he says, "As I had long been engaged in such studies, and had lately arrived from London, the hot bed of languages, arts and sciences, I thought I could have little to apprehend from any Orientalist in the United States: I therefore summoned up a fitting self-confidence, expecting, with my new friend, a trial of skill. 'Do you understand these authors?' I asked." And he asked pretty abruptly, and much in the manner of a challenge it should seem. It is needless however to multiply examples in which he "summoned up" his "self-confidence," or betrayed his natural rudeness; both appear to come unbidden upon all occasions, or rather to be his constant and unwearied satellites. And thus this reverend, volunteer pugilist goes through the land, fighting on his way with enemies of his own provoking, whether clergymen, schoolmasters, lawyers, physicians, farmers, publicans, or clans of democrats, it matters not with whom. This exotic from "the hot bed of London," finds nothing congenial in a foreign clime. This stranger in a strange land, an anomaly almost unexampled within our knowledge of humanity, felt nothing moving within him which responded to the rites of hospitality. He was no worshipper at her altar. Whether, in his vocabulary, courtesy and hypocrisy are synonymous terms, or whether his intellect was so steeped in orientalism, that he had lost all power of connecting certain words or signs with the things signified, in regard to his vernacular language, it is beyond the power of our metaphysics or mental philosophy to decide. We therefore rest satisfied with the fact, namely, that by some disease of the brain as yet unexplained, a certain portion or class of English words, and with them a corresponding portion of English feeling, and such too as is common to civilized men, had become wholly obliterated.

By some strange misadventure Mr Fidler met one American "gentleman" on the way from Boston to New York; but this gentleman had travelled through England and Ireland, and over the continent of Europe. This remarkable meeting led Mr Fidler to apply to the case the saying, — "Gentlemen are the same all the world over." But we recollect no trying circumstances that occurred to Mr Fidler, in which this appellation can be fairly claimed by him. We do not remember any opportunity that he suffered to go by, where he could display his imagined superiority, without availing himself of it. When met by rebuke from which

there was no escape, when made by any means to feel his deficiencies and betray his ignorance upon a subject, he was either silenced, or forced in some way to show for the present occasion, that the better part of valor is discretion. But he rarely deviated into good manners, — they were not the result of his free will and deed.

Like most of his English predecessors in the same vocation, Mr Fidler has a very summary mode of coming at universal results. A single example of anything coming within his own observation, or reported to him by those who either cared not for the truth, or wished to amuse themselves with his credulity, is enough for a general induction. Coming to this country as he did entirely ignorant of its institutions and laws, its manners and customs, and taking no pains to inform himself in these particulars, some of his blunders are too ludicrous to excite any anger, and too absurd to occasion any fear of unfavorable influence from his book of travels. We subjoin a few instances of his manner of generalizing in the order in which they occur.

Not long after his arrival at New York, having changed his lodgings, he and Mrs Fidler were deserted by their maid servant. Upon inquiry they found that she had been "seduced" from them by the mistress of the house where they first boarded. "This is so universally the practice," says Mr Fidler, "as to be no matter of surprise." p. 16.

Speaking of a wedding at which he was accidentally present, in New York, he says — "the parties were not of full age, but this is almost universally the case of young people in the States at the time of marriage." p. 26.

"The clergy and literary men of the United States," he was told, "are notoriously poor, and the worst payers in the world. You will find them ready in promises and encouragements, but backward in discharging them. Their salaries and incomes are often so small as not to enable them to pay their bills, and many of them are frequently years in arrears." pp. 27, 28.

"I was told that it is no unusual thing for a person to have been a schoolmaster, doctor, lawyer, clergyman, and to have been engaged also in other professions; and in the business classes of society to have followed almost all the circle of trades." p. 29.

"Education," he was told, "is generally completed at the age of sixteen or seventeen even in Colleges and Universities. Young men enter at that age into business or professions. The clerical profession must be excepted. — Yet the students in the Colleges are generally acquainted with the rudiments of Greek and Latin;

also with common arithmetic, and the usual course of mathematics. This is sufficient to enable them to comprehend any allusions which occur in reading or conversation." p. 42.

"One regulation respecting fire-engines is [in all the cities and towns we suppose, — he does not tell us where] that a person from the house of every citizen is required to attend, the moment a fire-bell rings, in order to work the engines."

"I was told that many wood buildings, when favorably situated for business, and let upon long leases, are annually burnt down by some secret incendiary, employed by the landlord. He finds in such case, that it is his interest to accomplish this; and his tenant's goods and stores are but slight impediments. The value of ground lots has, in some situations, increased so much as to render a wood tenement a matter of no importance. The wood house once burnt down, the tenant finds himself obliged either to build a fire-proof house, or to evacuate his lease. In either case the landlord is a gainer." p. 112.

It would be a waste of time to point out the absurdity of such stories. A person who has so little common sense as to be gulled by fables like these, or who is so stale in invention as to fabricate such silly tales, can certainly do no good by making his journal public, and, we should think, very little harm, except by his example; it is by fixing a stigma upon the example, that we hope to bring good out of evil.

We shall now give a few specimens of the accuracy of his information concerning our institutions, laws, professional and literary men, with the kind of opportunities which he enjoyed of acquainting himself with them. And here we may as well mention what might have been said before, that he came to this country with high expectations of success as a clergyman, or a teacher, (particularly of oriental languages,) thinking even that he might combine the two offices. These expectations however appear to have been founded in a very comfortable consciousness of his own superiority. He was dissatisfied with the government and state of things in his own country, and ready to ascribe to them all his ill-fortune, rather than to charge it to the account of his own infirmities and faults; and though he cherished "a high admiration of the American Republic," yet there seems to have been nothing terrestrial that he revered quite so much as himself. Even Mrs Fidler is not lauded as the better half, though she evidently had her full share of influence. While he throws out little ungentle hints about her, which might well be concealed, we are obliged to infer that in domestic conflict, if not in "English refinement," he found her a full match.

The high expectations which he had indulged of bettering his condition by removal to the United States were somewhat checked by what fell from some gentlemen on board the vessel in which he sailed, during her passage from Portsmouth, (England) to New York ; and after his arrival at the latter place these expectations were soon prostrated. No other issue could reasonably be looked for from expectations conceived in utter ignorance and stupidity. His notions of government undergo a sudden revolution. Aristocracy, which in his imagination had operated in England as a deadly poison, fatal to all the fruits of his labor and enterprise, is now the life-giving principle of learning, generosity and patronage. Light bursts upon him all at once. "The depressed state of professions," he says, "is striking to an Englishman, accustomed to see them in their high state in his own country. This arises from a want of classification in society, a want of aristocracy, independent of sordid interest, and consequently a want of due encouragement of literature and science." Such is the summary judgment of a sudden convert to aristocracy, of one whose conversion was evidently hastened, if not brought about, by finding that the republicans preferred their own clergy, as such, to strangers ; that Sanscrit and Persic, which, he says, "are but seldom studied in England, were not regarded here as indispensable parts of a learned education ; and that a bookseller, when he wished to put him in the way of getting "something in Sanscrit printed," was so far from giving him any encouragement, as to say, barbarian as he was, that if he [Fidler] "would even pay him for importing Sanscrit types into the States, and pay also for ware-house room, he would not take them in." Who, after all this, would not be disgusted with republicanism ? Who can wonder that Mr Fidler's nerves, strong as their fibre is, were unstrung in such an atmosphere, and that he so quickly changed his tune ?

His opportunity for judging of the state of the "professions" in this country was very limited, according to his own account. His judgment was formed during his first visit at New York, where he arrived about the middle of December, 1831. As it was his object to be "professionally employed," he directed his inquiries to this purpose. But he acknowledges that the intercourse which he had with Americans, while at New York, "was often confined to short calls and occasional confabulations." "This," he further states, "perhaps

arose from the circumstance, that I had illness in my family almost all winter ; and also from the clergy, with whom I associated more than with any other class, being engaged in sacred ministrations among the sick, the dying and the dead." He had no letters to any episcopal clergyman in the United States, but procured introductions to the Bishop of New York, and to Dr Milnor, and Dr Wainwright, by means of a gentleman to whom he was introduced by a letter from " the king's physician in London." Though he was treated by those gentlemen with great kindness and delicacy, he was made to understand that impositions had been practised by some of his countrymen under a clerical garb ; and that he could not be permitted to preach without the most satisfactory testimonials ; and that by a statute of the episcopal church of America, no English clergyman can be " admitted to a benefice until he shall have resided twelve months in the country." Mr Fidler was obliged to acknowledge this to be sufficiently liberal, especially whilst " an American clergyman is debarred altogether, whatever may be his character, from officiating in an English church." But determined to find nothing in church or state, among republicans, however seemingly liberal, without tracing it to selfishness and contrivance, he makes the following sagacious reflection upon the easy terms of admission of English clergymen to American churches. " This arises from a deep laid policy in the American government, which has the peopling of their country for its object." Now if he had known anything of our government and laws, he would have known that they take not the slightest cognizance of ecclesiastical matters ; and as to the popular voice, Mr Fidler attempts to show that no pains are spared to throw obstacles in the way of Englishmen, by stirring up prejudices against them.

Wishing to be creditably employed, Mr Fidler made inquiries as he informs us, " respecting professorships in Colleges throughout the United States," but received no encouraging replies in regard to his prospects. With as little hope of success could he look forward to an establishment as a clergyman. " An English clergyman," he says, " of great oratorical powers [to which he does not lay claim] may receive a call from some congregation to be their pastor ; but this is mere chance, and depends much upon the degree of his servility. He must entirely abandon everything like English refinement, and submit to things never heard of in his native

country." So that Mr Fidler, with his lofty spirit so opposite to servility, and with his "English refinement" so intolerant to American grossness, must have disdained the thought of being connected with a church within the reach of the best preachers among his countrymen. We should give him full credit for his independence and refinement, if we did not find him afterwards at his "parsonage" in Canada submitting to inconveniences and privations which we have never witnessed in the dwellings of our poorest country clergymen. And so truly apostolic had he now become, so thoroughly had he learned in whatsoever state he was, therewith to be content, that he would gladly have remained where he was, if Mrs Fidler had had a tithe of his placid temper, of his self-denial, of his humility, and readiness to spend and be spent in his master's service. "But Mrs Fidler," he says, "felt uncomfortable, and so frequently and loudly complained, that I often participated in her feelings, when otherwise I should have experienced the reverse." In his counsels to such of his countrymen as may hereafter emigrate, he feelingly warns those persons against emigration, "who if married cannot take with them dutiful and obedient wives, disposed like themselves to submit to temporary difficulties and self-denial for an ultimate and certain benefit."

Connected with the condition of the clergy as it relates to the common rights of citizenship, our author has introduced a story which we are utterly unable to account for. Whether it be a dream of his own, or a trial of his credulity by some facetious gentleman whose name he does not recollect, or an effort of his own invention, we cannot tell; but the most remarkable thing about it is, that he ascribes it to an "eminent divine."

"The clergy of America are prohibited, by an act of legislation, from sitting in the chamber of representatives. This was not always the case, but was brought about after the following manner. One of the members of Congress, a clergyman, was very desirous that some permanent provision should be made for the episcopal church, and was urgent with a friend of his, a member also, to use his endeavors to accomplish it. This friend, probably annoyed by frequent solicitations, and being, as Americans in general are represented, [by whom?] a summer's-day friend, promised his word of honor, that he would do something for the church. Accordingly, he mentioned this circumstance in Congress on the first opportunity, and relating his promise, moved

that no clergyman should thenceforth sit in that house. The motion was carried by a vast majority, and clergymen, with their golden anticipations, vanished from it forever." pp. 24, 25.

We do not know whether Mr Fidler had a longing for political distinction; but any of our citizens could have informed him, that, clergyman and alien as he was, and profoundly ignorant as he was of the constitution and laws of our land, if he would become a naturalized citizen, with a determination to remain here, he would have a perfect right to indulge the "golden anticipation" of a seat "in the chamber of representatives," after the expiration of seven years; and that, if he could procure the suffrages of the people of the State in which he should then reside, he might enjoy all the privileges of a representative, any legislation to the contrary notwithstanding.

Most of the citations we have made from Mr Fidler are from the part of his work that precedes the account of his visit to Boston, which took place at the beginning of April, 1832. With his usual prompt judgment he says,—"On my first arrival in the States, I mentioned to several scholars my surprise at the extremely low state of learning and the professions. I was always answered thus: 'New York is not a literary but a commercial city. If you are desirous of seeing the lions of American literature, go to Boston.'" Accordingly he buckled on his armor, assumed a double portion of ferocity, and reached Boston, his heart steeled for conflict, impatient to beard the lion in his den, with high resolve on victory or death. It is exceedingly diverting even to read his own account of these matters; to see him exultingly proclaiming his triumph, self-decreed, self-celebrated, over those who did not enter the lists. The persons in Boston to whom Mr Fidler was introduced, doubtless expected to meet in him a clergyman of some dignity, and a literary gentleman, instead of an arrogant ecclesiastic and oriental gladiator. But finding themselves wholly deceived in each of those particulars, they humored this prodigy as kindly as they could, and suffered him to go off with shame at his own coarseness and vulgarity, if he were capable of any such feeling. We shall, before we close, give an account of his visit to Boston, which will add a little to the contemptible exhibition which he makes of himself, in his book, while he was here.

The first outbreking of his *combativeness* which he describes, was manifested in his meeting with a German gentleman, to whom he had a letter of introduction. "I found the gentleman," he says, "who was a *litteraire*, and an author well known in Boston, reading some work on Egyptian Hieroglyphics, of which he spoke favorably, but as this was a subject which I had never studied, I could not enter into its merits." After some "desultory conversation," which he does not narrate, he makes the German gentleman to be the aggressor in the combat which ensued. The scene, however, is very improbable. That gentleman is represented as making an unprovoked and singularly abrupt attack upon Captain Hall and his lady, and after he was weary of that topic, as passing, by a transition equally abrupt, to a philippic against the English nobility and English aristocracy. But our author, a sudden convert to aristocracy, (and like all sudden converts, over zealous, if not fanatical,) regards it as the soul of all professional and literary excellence. "A third rate talent in professions there, [in England] is certainly equal to the highest in the States. I am greatly mistaken if any first rate professional man exists in all America. There are certainly men of eminence; but they are eminent only among their own countrymen, and would not obtain a high rank in England. And although it is true, that many lucrative and important situations are held by noblemen, yet all such places are not exclusively so. England can enumerate more persons raised from a low to a high station than any other country. In short, there is hardly any village in England, which does not possess residents of greater learning, and professional talent, than is to be found in almost any large town in the United States. Besides, that which is a low reward for literature in England, is a high reward in America. No man there, who possesses more than ordinary learning, can remain long unnoticed. His reward often depends upon himself. The nobility are bountiful rewarders of merit when it becomes conspicuous." p. 65.

Mark, how this exotic from "the hot bed of London" expands and flourishes in the chilling atmosphere of this western clime. What limits will there be to the growth and luxuriance of such a hardy plant, when placed again in its own genial soil and climate?

It is worth our attention for one moment to find out, if we can, by what marvellous process Mr Fidler gained such a

profound insight into our affairs; how he acquired the power to scan so precisely the extent of our professional and literary attainments, the effect of our institutions upon the growth of intellect and learning, and the relative eminence of distinguished men in various callings in England and America. He came hither, as we have seen, a miserable driveller, imagining that he "had been hitherto kept back in his fortune and disappointed in his aims," by the "government and state of things in his own country." But no sooner does he plant the sole of his foot on this republican soil, than the eyes of his understanding are opened. After being shut up from the middle of December to the close of March in his cabin at New York, his "intercourse often confined to short calls and occasional confabulations," and then dreaming one night in Boston [March 31st,] he comes out on the first of April with his bright visions of home. All the pictures on the *retina* of his mind's eye are inverted. Aristocracy, before which genius and learning (his own not excepted) once lay low in the dust, is now beheld as the fostering parent of both; no longer with grim visage grasping everything in her own clutches, but smiling with complacency upon those who climb into notice, holding out her hands full of rewards for literary plebeians, (Sanskrit and Persic proficient even should they be) a display which covers republicans with shame, and makes them hide their faces at the mortifying contrast.

We pass by for the present the author's flippant remarks upon persons and things in Boston, where he remained a few days. During this time he visited the university at Cambridge, accompanied by a young gentleman of Boston. "We were so late in going," he says, "that the students, generally mere boys, were coming out of evening prayers." At this time, approaching near to twilight, he made a thorough examination of the Library, containing nearly forty thousand volumes, and found that "there are not many works in it, which can be regarded as valuable. Most of them had been purchased at second hand book-stalls in London." We should not deem it worth while to take any notice of these random and sweeping remarks, made without any opportunity or desire of coming at the truth, if it were not possible that they might obtain some credit among Mr Fidler's countrymen. By *second hand book-stalls*, if we translate his English rightly, he means book-stalls where second hand books are sold. Now a few of the books of Harvard Col-

lege, books of remote date, which could not be procured without being sought for with some diligence, have been purchased at such places. This however is a small item in the history of that library, a history which, if we had room for it, we should gladly give with something of detail. The present library is less than seventy years old ; the former one was consumed by fire, with the building which contained it, in 1764. Besides the efforts which were immediately made by individuals in the vicinity of the College, and by the governments of the provinces of Massachusetts and New Hampshire, we take delight in this opportunity to mention the munificence of a countryman of Mr Fidler, a great philanthropist, whose benevolent desires and efforts were as large as his means — THOMAS HOLLIS. He was neither of the nobility nor of the aristocracy of England. We use these terms for the sake of fact, and not to indulge a prejudice. We love our own institutions, but we have no sympathy with those who rail against whole classes of men constituted by accidental distinctions in the civil and social state. Hollis was a diligent collector of rare and valuable books, and the library of Harvard College was the depository of his choice. It received from him thousands of valuable books, many of which could now be procured only by great pains and expense, and some of which would be sought in vain. We need only appeal to the catalogue of the library (acknowledging with pain the great deficiencies) to show that in some departments it is rich, and in none contemptible. It has been enriched by donations from a great number of honorable benefactors in Great Britain and America, and by the application of funds to the full extent of the means at the disposal of its Corporation. "In those time-hallowed productions," — says Mr Pierce, the late diligent and judicious Librarian, in his preface to the catalogue of books, 1830, — "which are an indispensable part of every great library, ours may be considered as rich. It has a solid foundation to build upon ; but much remains to be done, before the superstructure will be completed." This has since been done in part ; and it must be sheer ignorance, or malice, or moral insensibility to the worth of truth, to say that "there are not many works" in the Library of Harvard College, "which can be regarded as valuable."

After a very short stay in Boston (the author has very little to do with dates) Mr Fidler returned to New York ; and

having spied out the nakedness of the land, so far as he had visited the "States," he betook himself to Canada. As the time of his departure from the United States nearly approached, his madness in relation to democracy and republicanism alarmingly increased, and ever and anon a fit of the same kind seized upon him after he reached the British dominions. One of the most soothing things which he met with in Canada was the "enforcement of neglected duties [in the College] by castigation." Upon some American youths, however, who had been placed at the institution, "the flourish of the Professor's rod had a terrific effect." "I must do justice, however," he adds, "to the professors in New York College, by stating that they were beginning to adopt castigation, as the only sure remedy for confirmed offenders" — idlers, we understand. This praise of the New York professors is doubtless undeserved, but it shows Mr Fidler's good will in so amiable a light that we could not pass it by. Whenever he recurs to the United States, we find the same sort of accuracy in his statements which distinguished him while he was resident among us. For example ;

"A splendid instance of large endowments of colleges presented itself while we resided in the States, made by a gentleman who had amassed an immense fortune in business. The late Mr Girard, of Philadelphia, bequeathed possessions equal to almost two millions sterling, for the purpose of affording education to the poorer classes. The colleges which his property will found are not confined to any class, but they have principally the poor for their object. He did not leave all his property to one establishment, nor to one State : the greatest portion of it was left, however, for the establishment of a college in Philadelphia, from which classical learning will be excluded." p. 192.

This account of what the author justly regards as important, is unpardonably inaccurate and confused ; and shows that he is entitled to as little credit when he professes to state facts, as when he utters opinions. Mr Girard died in December, 1831, while Mr Fidler was at New York, where he remained during the three following months, and had it constantly in his power to procure his facts from a document that could not lie, namely, the will of the testator. — Instead of a sum amounting to "almost two millions sterling" bequeathed to build and endow a college, — read "Two Millions of Dollars," — the specific sum devised by the will. In case that sum should not prove sufficient to carry into effect

the testator's plan, — provision is made afterwards for taking such further sum as may be necessary, from "the final residuary fund." Girard did not leave the greatest portion of his property, as Mr Fidler affirms that he did, for the establishment of a College in Philadelphia, probably not one third part. — Mr Fidler has no authority for saying that "classical learning will be excluded" from the College. In prescribing the branches of instruction, the testator says, "I do not forbid, but I do not recommend, the Greek and Latin languages." — Besides these inexcusable blunders, the manner in which he uses the words "colleges," "college," "establishment," and "State," produces a confusion in the account, which renders it unintelligible to the reader, and makes it doubtful whether the writer understood it himself.

Again ;

"The real ignorance there [in the United States] as respects literary subjects, is quite surprising. Scarcely any are able to distinguish one style of writing from another. If an American editor should assert that all the English books he edits were the productions of one author, let them be ever so dissimilar in composition or argumentation, he would be believed by almost every reader from Maine to New Orleans." p. 237.

We should exhaust the patience of our readers if we should animadvert upon a hundredth part of the absurdities and blunders of Mr Fidler's "Observations." We have said little of his perpetual boasting of everything English ; but we have given specimens enough of this, as compared with the utter contempt in which he affects to hold everything American, to show the purpose he had in view in writing a book. His determination seems to have been to outdo all his predecessors. He is ready to vouch for all the statements of Captain Hall, and so enamored is he with Mrs Trollope, his "fair country-woman," that, instead of making her *eat her own words*, he would fain devour every syllable that she so gently, sweetly, delicately utters. Hear his challenge to a *yankee* physician, as it comes across the Atlantic, for we know not how he expressed it here : "If you can show me one statement in her book which you can prove false or illiberal, I pledge myself to do penance for my fair country-woman, and will eat her book." Truly, Sir Knight, pink of courtesy, and valorous champion of truth, what honors must not await thee for righting the wrongs which thou hast done thy country ? Thou sayest,

——— "To my shame
"I have a truant been to chivalry ;"

"but having paid the penance and no longer recreant to my country and its fair defenders, my reward awaits me." What reward ? To be praised by the London Quarterly Reviewers ? It may be ; though we think there must be some limits to their credulity, or prejudice, or spleen, or whatever name is more descriptive of their state of feeling towards this rebel land.

We cannot afford room to show how he treasured up the gossip of certain of his countrymen here, whom nobody knows ; how he found some of them among the vilest of the people ; how he listened to a long tale of the hypocrisy and sycophancy practised by one of them, and then pronounced him to be a person of "considerable talent" and "a worthy and useful man ;" how another was a radical and a gambler, hated the Americans, and meant to go home, if the reform bill should pass ; how a third, a school-master, was elated with his prospects, and loved the Americans, and, though he found his scholars insubordinate, had good hopes of them ; for the Americans have a law against correcting horses, yet the animals are sensible, tractable, and grateful ; and he had no doubt from what he had seen of the Americans that they are as sensible and well behaved as their horses, &c. &c. We could have pointed out to him English gentlemen and other Europeans among us, who would be an honor to any country, notwithstanding his strong affirmation that "no gentleman, who can sustain himself with credit in Europe, will reside permanently in the States." We believe that the personal qualities of the individual have much to do with his happiness and prosperity, when he takes up his abode among strangers. How far Mr Fidler had a right to anticipate either, supposing him to have a particle of self-knowledge, we shall now show. For having paid much more attention to his stories about our country and countrymen than they deserve, we shall proceed to tell a few things which we have learned concerning him.

If we have been rightly informed, (and we do not doubt the authority,) Mr Fidler, before he came to this country, kept a school for young gentlemen, and had several pupils at a very high price. They soon, however, left him in consequence of his meanness in employing his sister to clean their shoes and do other servile jobs, after which she took

her seat at the table with them. He has confessed to one of his friends since his return, that he was much pleased with America himself, but that his wife, being full of English prejudices, gave him no quiet from the day they arrived in the United States, until they set out on their return. It was manifest to the gentleman from whom our information is derived, that Mr Fidler left his country with unreasonable expectations, from an idea of his own superiority, and of the inferiority of the civilized race he was about to visit.

A respectable gentleman, of New York, who kindly admonished Mr Fidler of some of his errors, writes concerning him, after he had returned from Boston to that city, as follows: "He is a singular compound; for, after all, he admits that we are the happiest people in the world, intelligent and moral, and that the worst people he finds among us, are his own countrymen. I ventured to tell him, that while I could well believe him to be thoroughly acquainted with books, I could not consider him as knowing anything of mankind and the world. He says, by the way, that he was treated very kindly in Boston."

We are authorized by the German gentleman with whom Mr Fidler had a sharp conflict, to which we have already transiently adverted, to make some statements giving a different coloring to the scene from that which the English traveller gives in a manner very destitute of probability. This German gentleman is the same who is designated by Mr Fidler as Dr L. in a note written by Mr Fidler to Mr Pickering, which it seems Mr Fidler has preserved as a precious gem to grace his book. Mr Fidler called on Dr L. at his lodgings the day after his arrival in Boston, (*Sunday, P. M., April 1st, 1832,*) with a letter from Dr Rose, [Rosen] then Professor in the London University. He left his hat in the entry, but entered the room with a huge cloak. Mrs L. was present. Within the first five minutes he had pronounced the Americans to be a worthless rabble, in a manner which much surprised Mrs L. The "profession," a word which he often used, meaning the ministers of the Episcopal Church, he said was execrably low in this country. Dr L. asked him whom he knew of the clergy, and found that he knew none of them except the Bishop, and one or two Episcopal ministers, of New York. He was astonished that the Bishop of New York had given him little hope of a living; no decent mechanic in London would be willing to live in

such a mean and comfortless way as do the first citizens of New York. One of the first questions that he asked Dr L. was, how much a "gentleman of the profession" (his profession) gets in this country;—and when he ridiculed the low salary mentioned, Dr L. replied that the apostles had probably a still lower one. Dr L. questioned him about his acquaintances at that place, but he seemed to know scarcely any one, and said that there is not a person in England, except the very paupers and lowest laborers, who does not enjoy a hundred fold greater comfort than any person here. — Do you not think the Hudson a very mean rivulet? — asks Dr L. Mr Fidler spoke on without listening. — *Dr L.* I like many things here. — *Rev. Mr Fidler.* — Low people who come here may like the country, but gentlemen, like Captain Hall and myself, who have had intercourse only with the higher classes, must be disgusted. Dr L.'s lady, vexed at the rudeness of the stranger, would have retired;—but Dr L. laughed, and she remained at his request. Mr Fidler had visited no institution, no judicial court, or legislative assembly, and inquired into nothing. Dr L. inquired of him whether he did not wish to acquaint himself with these matters. No, he replied, he had seen enough, and could not conceive how Dr L. could stay here. He speaks seven languages; (*ipse dixit*) — counted them — Latin, Greek, Hebrew, Hindoostanee, Sanscrit, &c. Dr L. tried to turn the conversation; spoke of Angelo Mai's discoveries, and of Niebuhr's assistance in the same, when Dr L. lived with him at Rome; but Mr Fidler knew nothing of these discoveries. Dr L. spoke about Greek and Greece, modern and ancient. Mr Fidler was dumb as before, or rather continued to discharge his nauseous slanders against this country, and now attacked the ladies, Mrs L. being still present.

In regard to Captain Hall's work, Dr L. said that he blamed nobody for being displeased with the United States; *Chacun a son gout* — but, he added, if a gentleman wishes people to care for his opinions, he must not affect to be so prodigiously wise as to be able to sit in judgment upon everything, — prisons, courts of justice, colleges, &c. Especially, one must not write too superficially. Thus, for example, Captain Hall mentions the Supreme Court cursorily, in terms just sufficient to show that he knew little about it, and then deplors the conduct of the people in abolishing the judges' wigs! Mr Fidler said that Captain Hall was right

to give the Americans lessons about the behavior of a gentleman. Dr L. replied, that a more unfortunate teacher could not have been selected, since in the very house where they were then talking, Captain Hall conducted himself on a variety of occasions in a very rude, ungentlemanlike and mean way; and that his conduct was the same in society. He showed himself to be a man of very ill breeding. As to Mrs Hall — *Laissons nous les dames.*

Dr L.'s attack upon aristocracy, which Mr Fidler represents as wholly unprovoked, and which he clothes in language of his own, such probably as he had been accustomed to use in his own country, according to his account of himself, — was occasioned by the conversation turning upon the London University. Dr L. inquired for the reasons of its apparent failure. Mr Fidler accounted for it thus: As long as gentlemen's sons alone went to hear the Lectures it went on very well; but when citizens' sons came also, the former, of course, could not mingle with them. Dr L. deplored such a state of things and called it a barbarism which other nations did not dream of; — to carry their prejudices even into the sanctuaries of science was not very different from claiming a different religion for the *noblesse*. Far from agreeing with Dr L. — as might reasonably be expected from a minister of the Christian religion, — Mr Fidler vindicated the conduct of the aristocracy in respect to the University, and went on in a mad strain very similar to what appears in his book. After this Dr L. remarked that the English nobility had not always been the *purest*; for example, under Charles II. — and that had it not been for the citizens, England would have lost long ago that domestic purity which forms one of the most powerful elements of her liberty.

Such, we believe, is the unvarnished tale from which Mr Fidler, by his inventive genius, has produced the high wrought dramatic scene contained in his "Observations."

The account which this pedantic catechizer gives of his interviews with Dr J. is sufficiently silly in regard to himself, even if his statements are true. Dr J. was not represented to him as a Persian or Sanscrit scholar, but as an Oriental scholar. Now it has been customary among learned Europeans, as well as Americans, to speak of the Oriental languages, without intending to comprise any but the Hebrew, the Aramæan (including Chaldee and Syriac,) and the Arabic; and this Mr Fidler knows, or ought to know. It is true

that the term Oriental has been objected to by some modern critics as too comprehensive to be applied in so limited a way, and they have preferred the term Shemitish, as better suited to designate the languages we have enumerated collectively. This explanation, for we cannot go into a discussion of these matters, is sufficient to take off all the edge of Mr Fidler's delicate sarcasms.

Mr Fidler represents Dr J. (to whom he was introduced by Mr Pickering) after uttering a few words of self-gratulation in meeting a great oriental scholar, to have gone unasked to his study, from which he brought "an armful of Persian, Sanscrit, Arabic, and Hindoostanee books." Instead of this armful, Dr J. produced one elementary Sanscrit book, at the instance of Mr Pickering. That Dr J. spoke of the Sanscrit letters as "confoundedly difficult," &c., in answer to an insolent question of this Rev. Dr Syntax, is a mere fiction. Dr J. had copied the letters from Wilkins's Grammar, some years before, for a particular purpose, but made no pretensions to a knowledge of the language. Such was the "characteristic farce," as it is called by Mr Fidler — characteristic truly of his own pedagogical vanity, — a farce of his own enacting, for which he is entitled to all the credit.

On his second visit to Dr J., Mr Fidler says he read over to him some Persian and Hindoostanee, and also requested Dr J. to read some Persian sentences. But what says Dr J., who is likely to remember what occurred? Does he say, according to Mr Fidler, "This is the second time in my life that I have ever heard a Persian word pronounced"? No. He desired Mr Fidler to read a passage of Persian, since he had before met with only one person who was acquainted with the Persian as a living language. He accordingly produced his copy of the Gulistân. Mr Fidler, Dr J. informs us, gave him the pronunciation of a portion of the commencement of it; but on wishing to recur to an anecdote it contained, he was much at a loss, and said that it was *not of the edition he had been accustomed to*. Of course, says Dr J., I did not read to him, after he had obliged me, by the exhibition of his own acquisitions. These statements we have made upon the authority of Dr Jenks himself, for we may as well give the name instead of the initial, and his name is all we want to satisfy us respecting the accuracy of the statements.

It does not appear that Mr Fidler in his visits to Dr J. touched upon the Hebrew and its kindred dialects. These languages, which we have spoken of above, are all that are thought essential to a learned divine or biblical critic, and when he excels in them, he is spoken of as a distinguished oriental scholar or orientalist, as well in England as in America. The only evidence we have received of Mr Fidler's acquirements in the Hebrew, is, that he insisted, on a certain occasion, upon a wrong pronunciation of the first word in the Hebrew Bible. — But enough of this.

The most memorable occasion in Boston, (except that on which our great orientalist supped, at the house of "a physician, upon stewed oysters," in *mental* commemoration of his much revered preceptor the Rev. James Tate," amidst a large party,) was an evening which Mr Fidler spent at the house of Mr Pickering. It does not appear that he was here soothed by a supper of stewed oysters, but on the contrary was intoxicated by tea, under the influence of which his instinctive pugnacity broke forth, and fell particularly upon a youth who had been invited to see this foreign nondescript. His own description of this part of the scene is sufficiently disgraceful to him, even if he were correct in the statement of the facts. The other gentlemen present, were, as Mr Fidler states, "Dr J. [Jenks] the German gentleman already mentioned, and a young gentleman who had spent some time in the Levant—a Mr H." This initial stands for Hodgson, who is now the American Secretary of Legation and Drogoman at the Porte.

We shall now give the true account of what took place on the evening we have mentioned, so far as circumstances are described or alluded to by Mr Fidler, with some additional ones, for which we have the authority of Mr Pickering and other gentlemen present.

The "student" spoken of by Mr Fidler, he says was "a youth of sixteen," and was "introduced as a prodigy of learning." He adds that the youth said in answer to an inquiry respecting the time "he had applied himself to Arabic," — "Two years." Such are Mr Fidler's statements. — The facts are, that he was introduced as a youth of *fourteen*; not as a prodigy of learning, but as having a particular taste for languages; not as having studied Arabic two years, but *two months*; in which time he had learned enough of that language to be able to read and translate the elementary books.

Mr Fidler would lead the reader to infer that this youth had been a pupil of Mr Pickering's son in Arabic, or Persian, or both, (for there is a strange confusion in his language,) for two years : whereas he had been a pupil at the school in the common Greek and Latin studies, and had never studied Persian at all. Still the reverend pedagogue requested him to pronounce a few of the first words of the *Bulbul*, in Jones's Persian Grammar, which the lad began to read by spelling, and thus incurred the taunts of this amiable pedant for "unprecedented neglect and idleness," and for subjecting himself to merited "chastisement." When any man is so destitute of decency and common humanity as to expose himself in this way, comment is needless. But the case is aggravated by telling the whole truth, which Mr Fidler wantonly obscures and confounds. The lad had never seen a sentence of Persian before, and so said to Mr Fidler, who, we presume, knows that the Arabic and Persian are by no means the same language. The youth did read several lines of Arabic, at Mr Fidler's request, and offered to read to him as much of it, and also of *Chinese*, as he wished to hear ; but Mr Fidler acknowledged his ignorance of Chinese. This lad had studied the Arabic and Chinese without the aid of an instructor, and this doubtless Mr Fidler very well knew, and put his clumsy artifices into operation merely to mortify the boy, and to show how contemptibly he thought of all acquirements but his own in oriental learning. And then, as a climax to his coarse and brutal conduct, to speak of the "chastisement" which would have been inflicted upon the lad in England ! After this, our only surprise is that the man was capable of perceiving that "*discipline* and *chastisement* sounded harsh upon [the child's] ears."

We have before alluded to a topic here suggested, that of flogging or scourging, a thing so delightful to Mr Fidler, and so little practised either in this country, or in France, compared with what it is in England. He plumed himself here, not a little, upon having flogged one of his pupils, in particular, a nephew of Mr Baring, of London ; — and, besides having inflicted the same punishment on the sons of other persons of consideration in England, he informed some of our countrymen that he had expelled ten of his pupils from his school in one day. We do not know what truth there is in the stories which he brought hither, across the Atlantic ; but we shrewdly suspect that his countrymen had as good

grounds for "dissatisfaction" with him, as he had for quitting them.

But to return to the evening at Mr Pickering's. After what we have described, the scene changes; Mr H. [Hodgson] entered, while Mr Fidler was catechising the modest youth in the manner already stated. Upon being introduced to that gentleman, the reverend performer was obliged to play the second fiddle. He had been apprised that Mr H. was not only *grammatically* acquainted with several of the oriental languages, but could *speak* Persian, Arabic and Turkish, if not others, while Mr Fidler did not (now) pretend to be able to converse in any of them. He requested Mr H. to read some Persian or Arabic to him from the supplement to Jones's Grammar; and when Mr H. read it fluently, as he would his mother tongue, this instructor of all others in the oriental languages stopped all further discussion of the subject, by gently observing in the *sotto voce* of a school boy that has not got his lesson,—"Sir, I do not understand your mode of reading!"—Here, if we were disposed to retaliate upon this *English* orientalist, we might stop to remind him and his readers, that, notwithstanding his sneers at the state of learning in America, (which, however, we do not mean to make a subject of boasting,) there was in this very company, consisting of only three grown persons and one boy, an American gentleman who, without being a professed teacher, was, even in *oriental* learning, infinitely his superior, being not only critically acquainted with, but able to speak at least three oriental languages, of none of which this foreign boaster knew anything more than the a, b, c. We will only add, that Mr Hodgson is well known to English scholars, (as he would have been to the Rev. Mr Fidler, if he had been one of them,) and some of his researches in eastern literature have been published with strong commendation by the society called the Oriental Translation Fund.

We have thus far adverted to this learned Theban's knowledge of particular languages. As to general literature, his information appeared to be exceedingly limited. We shall state two or three facts only.

In a conversation in which the name of Champollion was mentioned in connexion with the Hieroglyphics of Egypt, he eagerly asked—"Pray, Sir, what countryman was Champollion?" And when he was answered, that he was a

Frenchman — and when another of the company added — “it was the Frenchman who had the controversy with your countryman, Dr Young, about hieroglyphics, — Mr Fidler earnestly asked again, “Dr Young? Dr Young? What Dr Young?”! We may venture to say, that there is not an editor of any little country paper, even among the back-woodsmen of the United States, who would not have known more about Champollion and Young, than this British orientalist. The native editor of our *Indian* newspaper, “The Cherokee Phoenix,” could have instructed this instructor, if he had known how to read even the letters of the Indian alphabet; and we refer him to the *English* columns of the files of that paper, if he wants to learn who Champollion and Young were.*

In another instance a gentleman (not a professor of any of the languages) in conversation with Mr Fidler, alluded to the well known fact, that the *dual* number does not occur in the New Testament; upon which this professor of languages, this classical scholar and divine of the established Church of England, with a stare of ignorant wonder said, “Is not it, indeed? I was not aware of that!” What materials have we here for reflection and just retaliation upon this vaunting itinerant, who makes pretensions to the rank of a British scholar — a professor of literature — and above all, a divine, whose profession it is to instruct the world in oriental antiquities, and especially in the language of the Greek Testament!

We intended to add some remarks (suggested by Mr Fidler's complaints of the want of oriental literature in this country,) upon the comparative state of oriental learning in the United States, and Great Britain. But we must close with a few general observations on this subject, one of the last on which an Englishman should ground any reproach against us. The low state of that branch of learning in England was lamented again and again by Sir William Jones, and has been deplored by all the English Professors of oriental languages, and by all proficients in them ever since. Professor Lee, of the University of Cambridge, England, wrote to

* Mr Fidler, as we have remarked in another place, says, that when he arrived in Boston, he found a gentleman to whom he had a letter, reading a work upon Hieroglyphics, “of which he spoke favorably; but as this was a subject I had never studied, I could not enter into its merits.”

But we would ask Mr Fidler why he should not have studied that subject? What scholar can be so ignorant of it as he was? If this apology can avail him, the same will answer for Americans who have never studied Sanscrit, Hindoostanee, Persian, &c., and therefore cannot “enter into their merits.”

Professor Robinson of Andover, about two years ago, with reference particularly to Professor Stuart's Hebrew Grammar and Chrestomathy, with the frankness and generosity of a true scholar, as follows: "It delights me and all my Cambridge and other friends, to find that our American neighbors are really outstripping us in the cause of biblical literature." Those works of Professor Stuart are now reprinted at Oxford, where, by the way, they cannot enrol a Hebrew class of more than a dozen scholars. Dr Henderson, Professor of Theology, &c., wrote to Professor Stuart from London, February 22d, 1831; and after thanking him for the new and condensed edition of his Hebrew Grammar, he adds; "Even [condensed] as it is, however, I am sorry to say it is too formidable for most of my countrymen; who have got so spoiled by the habit of learning the language without points, or with them so superficially, that I fear few copies will be in demand." Dr John Pye Smith, Professor of Theology, &c., wrote to the same gentleman from "Homerton, near London," April 7th, 1831, thus; — "I lament to say that Mr —, an inflexible man, has followed the baseless scheme of Parkhurst, which you justly denominate 'without form and void.'" Any one in the United States, who should attempt to teach Hebrew without the vowel points, or to play off the fooleries of Parkhurst, would be an object of utter derision.

Sir William Jones acknowledged himself indebted for his knowledge of the Persian language to a foreign nobleman, Baron Reviczki. To what extent that language is now cultivated in England we do not pretend to say; we have no evidence that there are many proficients in it. We admit that there are some Sanscrit scholars in England, though we have no proof that Mr Fidler is one of them. Of four small works upon that language, which he left with a gentleman here, not one was written by an Englishman.

We shall pursue this subject no farther. We have no disposition to boast of what we are doing, or to detract from what our English brethren have done. We will venture to affirm, however, that no man of genuine learning and competent judgment in England, none in fine but a vagrant sciolist, will set forth the oriental literature of Great Britain, as among the glories of his country.

- ART. VI. — 1. *Northwood, a Tale of New England.* By MRS S. J. HALE, Editor of the "Ladies' Magazine."
2. *Sketches of American Character, &c.* Russell, Odiorne, & Co.
3. *Flora's Interpreter, or the American Book of Flowers and Sentiments.* Second Edition. Marsh, Capen & Lyon.

THE writings of Mrs S. J. Hale have attracted considerable attention from the reading public, for the last six or seven years. If we rightly remember, she first appeared as a poetess, of no ordinary merit, with the signature of "Cornelia." Her pieces went the rounds of the newspapers, and drew the praise of the wise and good, by their impurity of moral sentiment, correct language and just description. There was no display of brilliant and commanding genius, strong passion, or very profound thought: — but there were culture of mind, poetical conceptions, and true womanly feeling. Whether these pieces have ever been gathered into a volume we cannot say; but according to our recollection, there were among them some deserving a longer existence, than the immortality of a corner in a newspaper.

The first work of any great claim to notice, written by Mrs Hale, was the novel called "Northwood." This came out in 1827, and enjoyed, we believe, a pretty good share of popularity. We read it at the time, and were struck with several passages of remarkably graphic power, especially the description of the Thanksgiving supper, which has dwelt upon our memory ever since. The scene of this tale is laid in New Hampshire, and most of its incidents and characters are familiar to all New Englanders. In this our author has showed an excellent judgment. To the eye of genius, there is much in the commonest life, which assumes the form of romance and poetry, and may be wrought into the highest comic humor, or the deepest pathos. In literature, that author is most successful and most useful, who seizes upon the aspect of human life with which he is daily conversant, and applying shrewd common sense to common incidents and common characters, finds in them the materials for the creative and artist-like power of genius to mould into characters fictitious in the letter, but true in the spirit. There is surely in the domestic habits, and prevailing passions of New

England, a rich vein of ore which the Novelist has thus far but slightly worked, — out of which might arise creations of beauty and of attractive power, infinitely beyond the most enchanting horrors of the supernatural or Satanic school; just as the novels of Miss Austen, so natural, so true, so gentle and so wise, are a thousand fold more interesting than the mysteries and “dark sublimities,” (to borrow a phrase from that illustrious poet, Mr and Mrs Sumner Lincoln Fairfield) — of the terrible Radcliffe. Therefore we say that in choosing New England, or rather New Hampshire characters and scenery for her novel, our author did wisely, and showed that common sense, which is the leading characteristic of genius. The hero of the tale is the son of Squire Romelee, a respectable farmer, and the father of a numerous progeny. He is adopted by a childless uncle, a wealthy Carolina planter, and of course is educated in habits and feelings quite different from those of the people of the Granite State. After a separation of many years, he returns on a visit to his native town — and during his visit, loses his estate and — his heart, which by the way, he had lost once before. “The course of true love” meets with the usual pebbles, the chief of which is in the shape of a scoundrel shop-keeper, who is a note-shaver and a grinder of the poor. The heroine is a charming girl, reduced from a state of opulence to dependence on her uncle, the deacon, a godly man and a devout worshipper of Mammon, as some other deacons have been, and of course a supporter of the pretensions of Mr Skinner, the shop-keeper. After many crosses and tribulations, all ends well — that is to say, Mr Romelee, the hero, recovers his estate — and marries the heroine, Miss Susan Redington. Skinner — the rascal — is sent to the State’s prison for seven years, where he probably remains to this day — a warning to all dishonest country dealers never to fall in love, before they leave off their villainies. In addition to the main plot, there are several episodes, which serve to introduce a variety of characters besides those properly belonging to the tale. This is one of the chief defects of the work. The number of personages is too great to be properly taken care off. They leave scarcely any impression on the mind. They come and go — many of them at least — in such a common-place way — that we feel no interest in them. They are indistinctly drawn, and rise before us, not as strongly marked individuals, but as faint semblances of men and women. Had the dramatis

personæ been fewer, and more carefully delineated, and more informed with the spirit of life — conditions which our author might have fulfilled by a severer application of her well-known power — the novel would have ranked much, very much higher than it can in its present state. Another thing is very unpleasant and in exceedingly bad taste. The writer is ever and anon appealing to the public, or cutting a joke at the expense of the critic, or breaking off from an important train of reflections to put exclamations into the mouth of the reader, all of which, seriously interrupt the pleasure of perusal. If one object of the novelist be to carry his reader's minds away by an illusion, in which the fictitious personages are for the time real living and moving beings, surely nothing can more completely destroy this kind of interest, than the cold-blooded — we cannot call it by a gentler term — annihilation of their personal identities by such awkward interjections, as those we have alluded to. Now and then we strike upon a vein of common-place moralities, which a little more care would probably have removed. Some of them are trite, others are mawkish, and nearly all might better be spared. There are too, several glaring improbabilities, such for instance as the discussion between Sidney Romelee and his English friend, while driven in the wagon without springs, over a bad road — probably *corduroy* — from the tavern to the Squire's house — in the early part of volume first. Both these gentleman make speeches of considerable length, adorned by learned allusions to Greece and Rome, while Zeb is cudgelling his lazy steed into a smart trot. This is not only improbable but impossible — physically impossible, as we know by personal experience. In all human probability, had either disputant attempted an argument under the given circumstances, he would have been compelled to atone for his temerity, not exactly by eating his own words, but by biting off his own tongue.

We must confess too, that Squire Romelee's tirades, though very sensible, are not a little tedious. This is not perhaps unnatural — indeed we know it is not. The readers of this novel will probably call to mind many a village Squire, whose good sense and general information have raised him to a seat in the legislature of his native State, and to the dignity — alas! — of a terrible proser. But on the whole, the manners and habits, and feelings of a common New England family are well drawn, and the picture shows the

familiarity of an acute personal observer. The joys and sorrows, the virtues and intelligence, and the sturdy independence of the yeoman population of our country, are set forth truly, powerfully, feelingly. In this the value and interest of the book consists. In this Mrs Hale has shown her good taste, discriminating judgment, and lively talent in description. In this, she awakens her readers' sympathies, and makes them conscious of the presence of no common mind.

"Sketches of American Character" are a series of papers originally published in the Ladies' Magazine. They are written with much talent, and generally contain true descriptions of "American character." It is unnecessary for us to speak particularly of their merits. The "Magazine" is circulated far and wide, and the volume of sketches has probably had an almost equal run. Of the Ladies' Magazine, it is difficult to speak with any precision. It has been adorned with many pieces of an elevated character in point of taste and ability, and all its contents have had the purest tendency. Of course there must have been, in the variety of a Monthly Miscellany, much common-place and tame writing. But the general success of the Magazine is honorable to the talents of the accomplished lady who is responsible for its pages.

"Flora's Interpreter" belongs to a species of literature, with which we have no great familiarity. Whether the interpretations of the flowers are correct or not, it is beyond our *exegesis* to decide. But at any rate, the volume is a very pretty one, and contains a choice selection of beautiful extracts from the best poets in our language.

Mrs Hale's style is easy and flowing, though not always correct. It is generally good idiomatic English, but with an occasional *Americanism*. Its chief fault is its diffuseness. It needs compression, and that would give her thoughts much greater effect. A little more care in confining her mind to the precise train of reflection, or to the particular character before her, or to the present scene, would essentially improve her writings.

We have made these remarks, because we think the cultivated lady whose works have been the subject of them, capable of adding to our literature something that shall have a permanent and classical value, and we hope she will be able, amidst her numerous periodical avocations, to devote her powers to some work, which shall go down to posterity, an enduring memorial of her talents, taste, and virtues.

ART. VII. — *Stanley Buxton: or the School Fellows.* By the Author of "Annals of the Parish," &c. Philadelphia: Carey & Hart. Boston: Allen & Ticknor. 1833. 2 vols. 12mo. pp. 239 and 223.

WE wonder that Mr Galt, when he read over this novel, had not the good sense to commit it to the fire rather than to the press. The reading world, we assure him, would have been no loser. He has but added to the flood of trash, with which we are continually inundated.

We should think that even the newspaper and magazine puffers, fertile as they are in panegyrics, would be at a non-plus, in their efforts to extol the merits of Stanley Buxton. The story they cannot praise, for it is uninteresting, ill contrived, ill put together; nor the style, for it is inelegant; nor the characters, for they are unattractive and tamely delineated; nor the dialogue, for it is stupid; nor the humor, for it is low. We should be glad to qualify our condemnation of the book, but we do not know a single merit in it, to which we could point.

The hero (!) Stanley Buxton, is shown early in the book, to have been *changed* when a child in his cradle, and in consequence, loses his title of Lord Errington, and becomes the son of Howard, his reputed father's valet, and more lately his own; he is conducted through some spiritless adventures, which have little bearing on the plot, loses his first love, and finally marries (probably because it was not convenient to prove the cradle-change a humbug, but yet necessary, by the *jus fictionis*, to restore to him his title and estate) his quondam sister, the heiress of Errington. We have subordinates and by-play in a sort of meager abundance; enough of them, but little in them. Mr Franks and Laird Ralston, "the school fellows," write dull letters about this same Buxton and his affairs, and are themselves severally married. After the most tiresome histories of their courtships, a factitious importance is attached to these men, which there is nothing in their very common-place characters to justify. It would take too much room to point out all the absurdities in the construction of the plot, to one who had not read the book; to one who has, it is superfluous.

The favorite character of the author — the great bore of the reader, is Miss Sibby Ruart, the house keeper of Laird

Ralston. We fully participate in the reluctance of Ralston's self-intended bride, to retain Sibby in the house after her marriage; we became, ourselves, most heartily sick of her. We extract a fair specimen of her drivel.

"Heigh, sirs, but that is a melodious letter," said Miss Sibby, "both most affecting and pleasant; but it's not so full of particularity as it might have been, coming as it has from the hand of a merchant. It's, however, an edification to hear how peaceably the broken lord sits down with his overthrow like other dethroned potentates. But I wonder what Mrs Palmer says, and if her sister will now come to Scotland; we really, Mr Ralston, must be on our guard if she does, for she being naturally, as it is plain to be seen, of a conspeerating turn, who can tell what mischief she may brew in a homely country part of the king's realm like this; suchlike neighbors need vigilance. My word, their rise has been but a balloon's flight, up to the clouds and down again. And the poor young man to have a touch of the tender passion too! I wonder who his Jo could be? It is most melancholious; really, take it one thing with another, a more pitiful story could not well happen in an ordinary novel, though I am creditably informed that it is a common practice among the Englishers, to make changelings of their own bairns for the sake of male heirs." p. 77, vol. I.

We think Sibby Ruart, moreover, not an original. Mr Galt has stolen her from the author of "*Destiny*." The delightful "fool, Molly McAulay," is the prototype of the insipid Sibby Ruart. Perhaps the resemblance would not be generally apparent. The filling up is certainly very different, yet there is so much similarity in the general outline, that we venture to make the assertion. "I will draw a tail to it," — said Lely to the alderman who would not pay the price of his portrait — "and then it will make an excellent monkey." There is the resemblance between the maiden ladies of Miss Ferrier and Mr Galt, that would have been perceived between the alderman and the ape. Take Molly McAulay, divest her of what is delightful and interesting, add an air of vulgarity, and she will make an excellent Sibby Ruart.

We think this novel inferior to all of Galt's previous works which we have read. But there are faults running through all, faults which, in our view, render the popularity of this author somewhat surprising, and which convince us that it cannot fail to be short. There is nothing elevating in his view of human nature; he strips life of its "delicate dra-

pery," and exhibits it in the most coarse and vulgar aspect. We rise from reading one of his novels without feeling that we have been made any wiser or better; we may indeed have been betrayed into some bursts of laughter, but we feel at the same time ashamed of ourselves for it. He paints the meaner feelings — the inferior and more degrading qualities; — sensuality, selfishness, covetousness, petty desires and petty cares, are displayed in the full magnitude of their littleness to the reader of Galt.

Shall our author be defended for the portraying of life in this mean and humiliating guise, by the example of artists in other branches of delineation? Shall we be told of Morland and Hogarth, painters of humble and vulgar life? The cases are by no means in point. Morland has not sought out the gross and repulsive features of the scenes in which he delighted; Hogarth has exhibited vice and deformity as the drunken slave was shown to Spartan boys; not for amusement, but for warning and instruction. We have, from the boors and vagabonds of the former, the descriptive poetry of poaching, and from the rakes and harlots of the latter, the impressive sermons of sin. But Galt often exhibits what is coarse and indelicate — to attract, not to repel; to afford amusement, not to cause disgust. He does not seem to conceive of an order of minds which cannot regard with unmingled delight the kitting of Miss Beenie's knee by Lawrie Todd, or the jest of uniting the pinions and drumsticks upon the plate of the intended Mrs Balwhidder. We do not say that he can always be characterized as an indelicate writer; we complain of a general want of purity.

His wit, if wit it may be called, is of a gross kind. He has naught of that "*minime scurrilis lepos*," which is such a charm in Walter Scott. His wit does not "*amble gaily*"; it roots, and grovels; when not coarse, it is often tame and ordinary. It is such as is grateful to inferior minds; such as raises the horse-laugh in the knot of carousing companions, and shakes the sides of the fat cit, on whom, in the plenitude of his vulgarity, refinement would be thrown away. Much that is meant for wit, is but a feeble and ineffectual attempt at it. The pun — a kind of humor intolerable in books, and only admissible in conversation, when used sparingly, and elicited by the easy quickness of repartee, and the playful freedom of a reckless gayety of spirit, figures largely with Mr Galt. Nor is this the worst; two thirds of his puns are not

bons mots; not half so good as those which college wits perpetrate over their commons, or English judges pronounce from the bench. "Laird Ralston and his leddy keep the 'noiseless tenor of their way,' save when, as the laird sometimes slyly alleges, she torments her pianoforte." The *tenor* of a pianoforte, most assuredly, is not *noiseless*; — but is such a pun worth printing? — "The school of Mr Palmer, or, as the boys called him, Dominie Palmy, in allusion to a certain department of his duties, in the performance of which they alleged he enjoyed heartfelt satisfaction," &c. Did you give your schoolmaster the name of Palmer, Mr Galt, that you might have a chance to make this exceedingly poor pun? It is an unpleasant sight to see a writer always aiming to be witty, and always missing his aim.

Though we have been employing ourselves principally in pointing out faults, we do not mean to deny to Mr Galt, as a writer, the possession of many excellences. We allow that he is great in the power of perceiving the ridiculous in character and situation, and of setting it forth, and enhancing it, till laughter is irrepressible; in the power of giving strong pictures of mean minds. But we do not feel called upon to enumerate his merits. We do not pretend to be casting up an exact balance between his good and his bad. In the works of art, we look for the nearest possible approach to perfection. Where this is not found, the virtuoso and the critic assume the province of fault-finding. As their list of defects increases, they receive less gratification from the beauties which they still recognise. If the catalogue be enlarged to a certain degree, they will not allow a niche to the statue, or shelf room to the volume.

Judging by his writings, we think that Galt must be a man of an impure mind. Our eye falls, at this moment, on the character which he gives of Mrs Franks; he probably was not thinking of himself when he wrote it: "her detractors doubt, if ever delicacy formed an intrinsic ingredient of her natural character." The mind of an author is reflected from his works. A love of the coarse and indelicate in writing, marks a coarse and gross mind. Mr Galt's works are numerous. He is evidently fond of seeing the reflection. "I am told," says Goldsmith of a certain actor, "I am told his apartment was hung round with looking-glass, that he might see his person twenty times reflected upon entering the room; and I make bold to say, he saw twenty very ugly fellows whenever he did so."

ART. VIII. — *Brief Remarks on the History, Authority, and Use of the Sabbath.* By JOSEPH JOHN GURNEY. With Notes by M. STUART. Andover: Flagg, Gould & Newman. 1833. 18mo. pp. 120.

THE historical portion of these "Remarks," though not kept entirely distinct from the consideration of the moral uses of the institution of the Sabbath, is on the whole conducted with ingenuity and good judgment. The author commences with the examination of that passage in Genesis which concludes the account of the creation, with the seventh day, on which God ceased or rested from his labors, and which he sanctified or pronounced sacred. This passage is recurred to in other parts of the sacred writings of the Hebrews as the origin of the Sabbath, or rest of the seventh day. But finding no evidence that the day was regarded in patriarchal times, either as a day of rest or of worship, the Jews have claimed the day as an institution under the Mosaic dispensation, considering the original mention of the seventh day, and its consecration by God himself, as merely prospective. Some Christian theologians have taken the same ground. But we have always been inclined to believe, as Mr Gurney does, in the primeval institution of the Sabbath, and for the reasons, chiefly, which he assigns. And though, while allusions are made in the patriarchal history to religious rites, there is not even an incidental allusion to the Sabbath, yet we do not think, under all circumstances, that this presents an insuperable difficulty against the supposition of its observance. For it should be remembered what meager fragments of history we must have in the book of Genesis, including as it does about three fifths of the whole period of the Hebrew nation, and more than that proportion of time from the creation of the world, to the completion of the sacred books. Mr Gurney having adverted to the mention made of altars and offerings and sacrifices, in the book of Genesis, proceeds to speak of the probable observance of the Sabbath also :

"Now for the maintenance of such a system of worship, a Sabbath would appear to have been essential ; nor does the absence, in the history of the Patriarchs, of any express mention of its observance, materially weaken the probability that, under these circumstances, *it was actually observed.* It is always to

be remembered, that the records of the Old Testament are in many parts extremely abridged, and that the silence of these narratives respecting any supposed fact which collateral evidence renders probable, affords scarcely any degree of evidence that such a fact was not real. We know that after the settlement of the Israelites in the land of Canaan, the law of Moses, and the Sabbath as forming a part of it, were publicly recognised and in full force; yet no mention is made of the Sabbath in the book of Judges, the two books of Samuel, and the first book of Kings, which comprise a period of five hundred years. Although circumcision was a ceremony of marked importance during the continuance of the Mosaic dispensation, no mention is made of that rite in the whole history of the Bible, from the days of Joshua to those of John the Baptist." pp. 18, 19.

It seems to us that there is much force in these remarks, and the ground taken in them is Mr Gurney's strong ground; for some of his subsidiary arguments do not strike us very forcibly, such for example as his analogical argument deduced from the nature of man as created in God's "own image." It is not, and cannot, as it seems to us, be carried out with clearness and strength so as to illustrate the subject, and at the same time keep in view the infinite difference between the perfect Creator and the imperfect creature.

The division of time by the recurrence of the seventh day, or by periods of seven days, Mr Gurney traces not only in the Mosaic history, but through ancient profane history; from which view of the case he draws the following conclusions:

"Since this peculiar division of time agrees with no astronomical sign — certainly not with the changes in the appearance of the moon; and since it is improbable that the Egyptians, or any other nation of antiquity, should borrow it from so despised a people as the Israelites; we may conclude, that it was founded on a tradition *respecting the original seven days*. On this ground, it affords a collateral evidence of the facts recorded in the Mosaic history of the creation, and, among other facts, *of the hallowing of the seventh day*. That this circumstance, indeed, formed one feature of the tradition in question, is confirmed by a variety of evidence bearing expressly on the point." p. 24.

Mr Gurney adverts to the distinct and repeated recognition of the Sabbath by Moses, as recorded in the 16th Chapter of Exodus, before the delivery of the law from Mount Sinai. The passage relates to the gathering of manna in the wil-

derness ; the sixth day furnishing a double portion, to avoid gathering it on the seventh. "This is that which the Lord hath said, tomorrow is the rest of the holy Sabbath." — "For today is a Sabbath unto the Lord," &c. Ex. xvi. 22-30.

The fact of the manna being doubled on the sixth day, "and the explanation given of it by Moses," says our author, "were obviously intended to revive in the remembrance of the people, an already existing institution — to remind them of a religious duty, which, although (possibly) forgotten during the period of their Egyptian bondage, had been cherished by their ancestors, and had always formed a part of the system of true worship." p. 22. We cannot doubt the correctness of this view of the case, and it seems to us to be very much strengthened by a consideration which might have been urged by the author, in this connexion. No one can read the account of which we are speaking, without perceiving that the people showed no surprise when Moses made his declarations concerning the sanctity of the Sabbath, or rest of the seventh day, — a surprise of which it is natural to look for some expression, if the annunciation were wholly new. Indeed, we cannot believe that Moses would so abruptly announce the observance of a day, which had been altogether disregarded since the creation of the world, of the observance of which there was not even a traditionary account. And it is evident from the circumstances of the case, that he did not speak of what was unknown, but only revived, as our author says, the remembrance of what had been neglected. Thus we can account for the want of any appearance of astonishment on the part of the people, and at the same time for the proofs which they gave of distrust. This distrust was manifested by their going out on the seventh day, as usual, to gather the manna ; but they found none ; and having thus put the truth of the case to the test, they rested satisfied with the declaration and command of their prophet and leader.

In the second chapter our author gives a good account of the "Mosaic Sabbath ;" and in the third, of the "Jewish Sabbath at the Christian Era."

In the fourth Chapter Mr Gurney treats of the "Christian Sabbath," or Lord's Day. One day in seven, as a sacred day, he considers as established by the moral code. But the law of the Sabbath being of a mixed character, what was merely ceremonial was done away or superseded by the

Christian dispensation, so that after the resurrection of the Saviour, the consecrated day was changed and modified so as to commemorate this glorious event. He does not maintain, however, that this was effected all at once.

"In point of fact the change from the Mosaic to the Christian Sabbath, was a gradual work. The Jews who believed in Christ, were very slow to give up the practices of their ancestors, and under their influence, even the Gentile believers were prone to forsake the true ground of the Christian's hope, and to place their dependence on the ceremonies of an obsolete law. It was by degrees only, as the light of the gospel more and more abounded, that the primitive Christians escaped from all the shackles of Judaism, and rejoiced in the liberty wherewith Christ had made them free." p. 73.

Mr Gurney makes the best use of the evidence which is to be found in the Acts and Epistles in favor of this change in the day of rest and worship; and the evidence, however indirect it may be regarded, is supported by the prevalent usage of the church, after the apostolic age, which, altogether, are sufficient to satisfy any reasonable inquirers upon the subject.

"To the candid consideration of such persons," says Mr Gurney, in his concluding remarks, "I venture to present the evidences contained in the preceding chapters. These, I trust, are sufficient to show that the setting apart of one day in seven, for the purposes of rest and worship, is a *divine ordinance* which was bestowed on our first parents; that this ordinance was observed by the patriarchs; was delivered to the Israelites as an essential part of their moral code; was exalted far above their whole ceremonial system; was maintained in its true integrity, by the Saviour of men; and, finally, having been adapted to the peculiar character of the Gospel, has flourished in the Christian church, from its earliest origin to the present day." p. 98.

We strongly recommend this work (and no less the "conclusion," which is rich in practical wisdom, than the critical parts of it) to all who wish to obtain just views of the Lord's Day, as a day of worship and a day of rest. Imperfectly as this day is observed in Christendom, even in the purest portions of it, it is of inestimable value; and if, at any period, in any Christian community, it has been regarded with too much formality, too much as a day of penance, in a manner too wearisome for children and youth, yet the present tendency and practice is to the opposite extreme, which, however, is not to be remedied by over-exaction, but by such

liberal views as are presented by Mr Gurney, a distinguished member of the "Society of Friends in England," and what is better, a friend to the human family.

An additional value is given to the work by the notes of the Editor, Professor Stuart, who deserves the thanks of the community for presenting a work so well calculated to reform, to enlighten, or to confirm public opinion, upon a subject which deeply concerns the good of the whole.

ART. IX. — *Memorials of the Graduates of Harvard University in Cambridge, Massachusetts, commencing with the first Class, MDCXLII.* By JOHN FARMER, Corresponding Secretary of the New Hampshire Historical Society. Concord, N. H. : Marsh, Capen & Lyon. 1833. No. 1. pp. 48. 8vo.

THIS work, the author informs us, is to be embraced in ten numbers, and will make a volume of four hundred pages. It is to contain "*all the names of the graduates from 1642, to 1772, chronologically arranged and placed in the same order in which they stand in the triennial catalogue.*" — Sketches are to be given of every individual, of whom any information can be obtained. Mr Farmer has been engaged for several years in making preparations for this work, and, we venture to assert, has a greater amount of materials collected for his undertaking, than all other persons beside. He is well known to the public, by the several works he has published, as a judicious and critical writer, and as one on whose conscientious accuracy, great reliance may justly be placed. A work of this kind, a veritable *Athenæ* of the alumni of the ancient university, has long been wished for, not only we believe by her sons, but by others who regard her former and present excellence, and we congratulate them that a gentleman has at length been found, to enter upon this laborious task, who possesses the habits, taste, integrity, and industry, requisite for its full and successful accomplishment.

In his advertisement to the first number, the author says he shall continue to publish the work according to his original plan, "should the attempt be sufficiently encouraged." We cannot allow ourselves to doubt that the work will be well encouraged. The alumni of Harvard, diligent antiquaries, lovers of history and biography, and our literary men in

general will "encourage" the undertaking. That the work is well done thus far, the present number manifests — that it will be continued with equal zeal and ability, the character of Mr Farmer is a sufficient voucher. We have seen several of the numbers in manuscript, and can bear testimony that those portions of the work are equally well sustained with the first number, and are equally deserving of extensive patronage. In the extent to which it is carried, and indeed in any considerable extent, it is the only work of the kind in the country. What Anthony Wood's *Athenæ Oxoniensis* has been and is in England, this work will become with us — a perpetual and authentic record of all who have received the honors of the University.

In the first number just published, the sketches vary from half a page to five and six pages in length, according "to the standing and character of the person noticed, and the amount of materials collected." At the close of each sketch Mr Farmer furnishes a list of the authors he has consulted, and of the gentlemen who have sent him communications. This will give some slight idea of the extent of his labors. — That our readers may judge for themselves, of the general character of Mr Farmer's "MEMORIALS," we insert the larger part of his sketch of Sir George Downing, who was graduated in 1642, and afterwards figured largely in political life in Europe. — We add also the list of authors consulted by Mr Farmer in preparing this sketch.

"GEORGE DOWNING was born in the city of London in 1624, and accompanied his parents to this country when about thirteen years of age. His father, Emanuel Downing, was a great friend to New England, and was brother-in-law to John Winthrop, one of the principal founders of the colony of Massachusetts, and its first Governor. On his arrival here, as early as 1638, he settled at Salem, where he was soon chosen representative to the general court, and continued in office five years. His son George was placed under the tuition of Rev. John Fiske, who resided at Salem as a teacher several years, and by him was fitted for college. When he entered the new institution at Cambridge, it was under the instruction of Nathaniel Eaton, a man found to be not well tempered for his station, and who was therefore removed from it; but on his entering his junior year, it was placed under the presidency of Henry Dunster. He remained in this country after he received his Bachelor's degree, until 1645, when he went in a ship by way of Newfoundland to the West Indies, — his business being to instruct the seamen. He visited the Islands of St Chris-

topher's, Barbadoes, and Nevis, and, in each of these places, preached to such acceptance, that he received very considerable offers to remain there. But he proceeded to England, where he was soon brought into notice, being, as Gov. Winthrop says, 'a very able scholar, and of ready wit and fluent utterance.' He was appointed chaplain in the regiment of Col. John Okey, in the army of Lord Thomas Fairfax, who had the chief command of the parliament forces in the north, on the resignation of Lord Essex. In 1653, he was commissary general, and about the same time, scout-master general of the English army in Scotland. In the same year, he was employed in negotiations with the Duke of Savoy, and at home, served in the army, with which however, he was not long connected.

"Having great talents for the speedy discharge of any trusts committed to him, he soon attracted the notice of Oliver Cromwell. He seems to have been fitted by nature for scenes of political manœuvring, and his principles were of such flexible character, that he could easily accommodate them to any service which the times required. It was his aptness for state affairs, and his great assiduity in business, that gained for him the distinctions of rank and office, which he enjoyed. In 1655, being secretary to John Thurloe, who was secretary of Cromwell, he visited the French king on public business, and communicated his instructions in Latin. In 1656, he was chosen member of parliament from the Scotch borough of Haddington in Scotland, under General Monk's instructions. In 1657, he was appointed minister to Holland, by Cromwell, who in assigning him this station in a letter of credence says, 'George Downing is a person of eminent quality, and after a long trial of his fidelity, probity and diligence, in several and various negotiations, well approved and valued by us, him we have thought fitting to send to your Lordships, dignified with the character of our agent,' &c. He had the same employment under Richard Cromwell in 1660, and his services in this station appear to have been great, of which abundant evidence is afforded in Thurloe's State Papers.

"While in the Netherlands, he seems to have had considerable acquaintance with De Thou, minister from France, who had much respect for his diplomatic abilities. In July, 1658, he wrote to his government that De Thou was anxious to obtain the picture of Cromwell as a special favor. By attempting to prevent the English at the Hague from praying for Charles Stuart, he displeased the queen of Bohemia so much, that she said she would no more worship with them. This attempt moreover nearly cost him his life; for three of his own countrymen watched for him one evening, with the intention of assassinating him, but were unsuccessful. He wrote on the 9th of August, that he had warm debates with De Witt concerning the English ships cap-

tured by the Dutch in the India seas. He was active in watching the plans of the royalists on the continent, and prompt in communicating them to his government. In the last year of his mission, he was employed in bringing about a peace between Denmark and Sweden, and in ascertaining the designs and proceedings of the friends to the exiled Charles.

When he had become convinced that there was a prospect that this monarch would be restored to the throne of his ancestors, he changed sides, and took every opportunity to show his loyalty to the king. He was soon elected burgess for Morpeth, in Northumberland, to serve in the parliament, which convened at Westminster, 8th May, 1661. Previous to this, the order of knighthood had been conferred on him. He was appointed about the same time by Charles to the same station in Holland, which he had held under the Cromwells. In March, 1662, while in that country, in order to show his zeal and love for his majesty, he procured the arrest of John Okey, Miles Corbet and John Barkstead, three of the judges who had condemned to death, Charles I., and sent them to England for trial. Okey had been the friend of Downing, who served in his regiment as chaplain. With the other two, he had coöperated in the cause of parliament. His conduct therefore, in this transaction, was justly reprobated. It is thus spoken of by his contemporary Pepys, who had been a clerk in Downing's office. 'This morning [12th March, 1662] we had news that Sir G. Downing, (like a perfidious rogue, though the action is good and of service to the king, yet he cannot with a good conscience do it) hath taken Okey, Corbet and Barkstead at Delft, in Holland, and sent them home in the Blackmore. Sir W. Penn talking to me this afternoon of what a strange thing it is for Downing to do this, he told me of a speech he made to the Lord's States of Holland, telling them to their faces, that he observed that he was not received with the respect and observance, that he was when he came from the traitor and rebel Cromwell; by whom I am sure he hath got all he hath in the world, and they know it too.' Under date of the 17th, mentioning the arrival of the judges, Pepys adds, 'The captain tells me that the Dutch were a good while before they could be persuaded to let them go, they being taken prisoners in their land. But Sir George Downing would not be answered so, though all the world takes notice of him for a most ungrateful villain for his pains.'

"In 1663, he was created a baronet, and is styled of East-Hatley in Cambridgeshire. In 1667, his majesty's commissioners of the treasury chose him for their secretary. The writer already quoted, states under 1668, that Mr Downing discoursed with him about having given advice to his majesty for prosecuting the Dutch war, but that the king had hearkened to other counsellors, and thus subjected the nation to loss. He also informed Pepys at this time,

that when in Holland, 'he had so good spies, that he hath had the keys taken out of De Witt's pocket when he was abed, and his closet opened and papers brought to him and left in his hands for an hour, and carried back and laid in the place again, and the keys put into his pocket again. He says he hath had their most private debates, that have been but between two or three of the chief of them, brought to him — in an hour after that, hath sent word thereof to the king.'

In 1671, he was again sent to Holland, to adjust some difficulties which had arisen between the English and the Dutch, but returning home, through fear or some other cause, before he had executed the business of his mission to the satisfaction of the king, he was imprisoned in the tower of London. An article of news from England received in this country in 1672, says, 'Sir George Downing is in the tower, it is said, because he returned from Holland, where he was sent ambassador, before his time. — As it is reported, he had no small share of abuse offered him there. They printed the sermons he preached in Oliver's time, and drew three pictures of him. 1. Preaching in a tub; over it was written, *This I was*. 2. A treacherous courtier, — over it, *This I am*. 3. Hanging in a gibbet, and over it, *This I shall be*.' He seems to have been afterwards released from confinement, and restored to royal favor. In the difficulties which the New England colonies had with Charles II., from 1679, Mr Downing is represented as having been very friendly to Massachusetts. He died in 1684, the same year in which that colony was deprived of its charter, being about 60 years of age.

Winthrop, Hist. N. E. ii. 240, 243. *Savage, Note in do.* ii. 240, 242. *Felt, Annals of Salem*, 156, 168 — 170, 531. *Hutchinson, Hist. Mass.* i. 107, ii. 10. *Wood, Athenæ Ozoniensis*, ii. 27. *Memoirs of Pepys*, i. 134, 135; ii. 58, 291. *Dyer, Hist. Univ. Cambridge*, ii. 440 — 447. *Johnson, Hist. N. E.* 165. *Ibid* in 2 *Coll. Mass. Hist. Soc.* vii. 29. *Lempriere, Univ. Biog. (Lord's Edit)* ii. 552. *Marvel, Seasonable Argument*, cited by Mr Savage. *Mather, Magnalia*, ii. 20. *Magna Britannia*, ii. 19.

ART. X. — *Lives of Philanthropists, Vol. I. John Howard.*

By MRS JOHN FARRAR, Author of "Congo in Search of his Master," &c. *The Sunday Library for Young Persons.* Edited by REV. HENRY WARE, Jr. Vol. II. Cambridge: Brown, Shattuck & Co. 1833. pp. 274. 16mo.

THIS little volume both in matter and style is well suited to its purpose. In saying this we bestow the best kind of

praise, without superlatives or high sounding language. In closing the reading of the book, we were ready to exclaim, let us always have an accomplished lady for the task, if we look for a simple and graceful biographical narrative, with its moral applications, especially for the young.

We have not allowed ourselves room even for the slightest sketch of Howard's life and character; and if we had, it would be superfluous, since every one can procure a full one, at so little expense, in the volume before us. Mrs Farrar has availed herself of all the best authorities for her work, and has moulded together her materials so as to make a beautiful whole, preserving the chronological order of circumstances and events in the life of Howard; a life, the last third part of which, — with a singleness of purpose, with firmness and perseverance, with an untiring zeal rather than with enthusiasm, with a moral and physical courage strengthened if not produced by unmingled benevolence, (in each quality never surpassed) was devoted to a career of disinterested and successful efforts, altogether unexampled, to ameliorate the condition of a neglected and despised part of the community; efforts which, if they had been presented to mankind beforehand in one great plan or prophecy, would have been universally pronounced visionary, and regarded as a crusade in the cause of philanthropy, which would infallibly result in defeat and mortification.

There is no philosophising in this volume about "self-love and social," whether they are the same or diverse, — no philosophising, except with that philosophy, so instinctive to the female mind and heart, of straight forward, practical moral lessons drawn from actions. The following is one instance.

Howard had taken great pains to cause improvements to be made in the structure of prisons, and was disappointed that new and expensive buildings of this kind had been raised on very defective plans.

"Still," says Mrs Farrar, "he was not discouraged or depressed. He had done his whole duty to the best of his ability, and with that he had the wisdom to be content. The happiness which arises from a strict and conscientious discharge of duty is beyond the power of outward circumstances. The man that has earned it, must enjoy it; nothing can deprive him of it. But that which depends upon results, is liable to be destroyed by a thousand contingencies, over which the person most interested may have no power. The equanimity of Mr Howard's mind on this occasion shows where his happiness was placed." pp. 165, 166.

Again, after speaking of the "torture" of prisoners, which was formerly so prevalent in Europe, and making all due allowance for the insensibility of persons, on this subject, who were exemplary in the common relations of life, Mrs Farrar remarks ;

"We, who have never lived under a government that considered torture the proper means of procuring the confession of a criminal, can hardly imagine a respectable citizen who performs all the duties of a kind neighbor, a good husband, and an affectionate father, rising from the table where he had been enjoying the smiles of his wife and children, and indulging all the kind feelings of his nature, to go to the torture-chamber of a prison, and seat himself at a table covered with black cloth, strewed with instruments ingeniously contrived to produce agony, and smeared perhaps with the blood of former victims, there deliberately to order and to see inflicted on a fellow being the utmost suffering that human nature can endure. Yet such cases must have frequently occurred in countries where the practice of torture has prevailed.

"Nothing can insure one from being thus made the slave of the customs and manners of the age and country in which he happens to be born, but taking for his standard of right the precepts of Jesus, and faithfully following the law of love which he taught." p. 126.

We can add only that this volume of the "Sunday Library" follows very suitably the preceding, which contains the "Life of the Saviour;" since it records the deeds of a person who, in acts of beneficence, furnishes the closest resemblance that humanity affords, to that part of the example of Christ, in which he is summarily described by Peter as one *who went about doing good*.

NOTE. Since our review of Mr Fidler was stricken off, we have seen it stated that the last number of the *London Quarterly* lauds his "Observations"! in an article containing the Review of Mr Rush's work. The following statement of Mr Fidler, we considered, when we read it, as one of his foolish stories:—"An American can take an excursion from New York to Canada, travel down to Montreal and Quebec, and return by the same manner that I did, and save as much, by *purchasing* two suits of clothes in Canada, as will defray the expenses of the journey." p. 217. This riddle has been explained to us, in Mr Fidler's case. The clothes, though *purchased*, were not *paid for*. We do not thank Mr Fidler for attempting to teach our honest countrymen such tricks.

LIST OF NEW BOOKS,

FOR AUGUST, 1833.

EDUCATION.

Philosophical Conversations; in which are familiarly explained the Causes of many daily natural Phenomena. By Frederick C. Bakewell. With Notes and Questions for review, by Ebenezer Bailey. Boston.

First Lessons in Algebra, being an easy Introduction to that Science, for the use of Academies and Common Schools. By Ebenezer Bailey. Boston.

Peter Parley's Method of teaching Arithmetic to Children; with numerous Engravings. Boston.

Lectures delivered in Boston before the American Institute of Instruction, in August, 1832. Boston.

North American Arithmetic. Part Second. By Frederick Emerson, late Principal in the Department of Arithmetic, Boylston School, Boston. Fourth edition. Boston. New Editions of the same Work at Windsor, Vt., New York, and Baltimore.

The New National Spelling Book. By B. D. Emerson. Boston.

Ruddiman's Latin Grammar, with important Additions from the best Authorities. By Wm. Burke, Principal of the Richmond Seminary. Richmond, Va.

The Teacher. By Jacob Abbott. Boston.

SLAVERY.

Appeal in Favor of that Class of Americans called Africans. By Mrs Child. Boston.

The Sin of Slavery, and the Remedy; containing some Reflections on the Moral Influence of African Colonization. By Elizur Wright, Jr. New York.

MISCELLANEOUS.

Bibliotheca Classica, or a Classical Dictionary, containing a copious Account of the principal Proper Names mentioned in ancient authors, with the value of Coins, Weights, and Measures used among the Greeks and Romans, and a Chronological Table. By J. Lempriere, D. D. A new Edition corrected and revised. By Charles Anthon, LL. D. New York.

Bibliothèque Choisie de Littérature Française. Select Library of Modern French Literature. Nos. 1 and 2. Philad.

The Infant's Annual, or Mother's Offering. Embellished with ten colored Engravings. Boston.

Poems and Prose Writings. By Richard H. Dana. Boston, Russell, Odiorne & Co

The Story of the American Revolution—illustrated by Tales, Sketches, and Anecdotes. By Lambert Lilly, Schoolmaster. Boston.

The History of New England—illustrated by Tales, Sketches, Anecdotes and Adventures. By Lambert Lilly, Schoolmaster. Boston.

The Early History of the Southern States; Virginia, North and South Carolina, and Georgia. By Lambert Lilly, Schoolmaster. Boston.

A Present from Peter Parley to all his little Friends, with Engravings. Boston.

On the Penitentiary System in the United States, and its application in France; with an Appendix on Penal Codes, and also Statistical Notes. Translated from the French, by Francis Lieber. Philad.

Sketches and Anecdotes illustrative of Female Character. Boston.

A new Theory of Terrestrial Magnetism. By S. L. Metcalf, M. D. New York.

Crayon Sketches. By an Amateur. 2 vols. New York.

Book of the Constitution. New York.

The Game of Life. Philadelphia.

A Fac Simile of Washington's Accounts, kept by himself, from 1775 to 1783, in one folio volume. Lithographed. Washington.

Indian Wars of the West, including Biographical Sketches of those Pioneers who headed the Western Settlers in repelling the Attacks of the Savages: together with a view of the Character, Manners, Monuments and Antiquities of the Western Indians. By Timothy Flint. Cincinnati.

Memoranda of a Residence at the Court of London. By Richard Rush, Envoy Extraordinary and Minister Plenipotentiary from the United States from 1817 to 1825. Second edition. Philadelphia.

Alphabet of Phrenology, a short Sketch of the Science, for the use of Beginners. By H. T. Hudson, M. D. New York.

Life of William Cowper. By Thomas Taylor. Philadelphia.

POEMS.

The Martyr's Triumph, Buried Valley, and other Poems. By Grenville Mellen. Boston.

BIOGRAPHY.

Memoir of Zerah Colburn. Written by himself, with a Portrait. Springfield.

THEOLOGY.

A Treatise on Christian Baptism. By Enoch Pond. Boston.

ENGLISH WORKS REPRINTED IN AUGUST.

Life of Wm. Roscoe; by his Son, Henry Roscoe; comprising his Correspondence with various distinguished Gentlemen in Europe and the United States. Printed in the most elegant manner on fine paper, in 2 vols. Boston, Russell, Odiorne & Co.

Characteristics of Women. By Mrs Jamieson. New edition.

Poor Laws and Paupers illustrated. No. 1. The Parish. By Harriet Martineau.

The Loom and the Lugger. No. 17 of Illustrations of Political Economy.

Mary of Burgundy; or the Revolt of Ghent. By the Author of Philip Augustus, Henry Masterton, &c. 2 vols.

Philosophy of the Moral Feelings. By John Abercrombie. New York.

Legends of the Rhine. By the author of High Ways and By Ways. Philadelphia.

The Testimony of Nature and Revelation to the Being, Perfections, and Government of God. By Rev. Henry Fergus. Philad.

The Charmed Sea. By Miss Martineau. Boston.

Ellis's Polynesian Researches. 4 vols. New York.

The Waverley Anecdotes. 2 vols. Boston.

The Bondman, a Story of the Times of Wat Tyler. Philad.

Example, or Family Scenes. Philadelphia.

Memoirs of the Duke of Wellington. By Capt. Moyle Sheeren. Philadelphia.

Traits and Stories of the Irish Peasantry. Philadelphia.

Legends of the Rhine and the Low Countries. Philadelphia.

Miserrimus. New York.